

The background of the cover is a photograph of a mosque. On the left, a tall, ornate minaret with multiple levels of balconies and a spiral pattern on its shaft rises into the sky. In the center, a large green dome is visible. On the right, another minaret with a yellow and black patterned shaft is partially visible. The sky is a clear, pale blue.

Zikr e *Mustafa*

صلى الله عليه وسلم

Muallif

Shaikh Ghulam Mustafa
Zaheer Amanpuri

Transliterator

Rehan Syed Barey

<https://archive.org/details/@rehan-syed-barey>

Table of Contents

| | |
|--|----|
| Translitrators Note:..... | 5 |
| Muqaddama:..... | 7 |
| Fazaael-e-Durood..... | 12 |
| Quran-e-Kareem Ki Raushni Mein: | 12 |
| Ahadees Ki Raushni Mein:..... | 14 |
| Faaeda Number 1:..... | 18 |
| Faaeda Number 2:..... | 19 |
| Faaeda Number 3:..... | 20 |
| Faaeda Number 4:..... | 20 |
| Faaeda Number 5:..... | 21 |
| Faaeda Number 6:..... | 21 |
| Faaeda Number 7:..... | 21 |
| Faaeda Number 8:..... | 22 |
| Faaeda Number 9:..... | 22 |
| Faaeda Number 10:..... | 22 |
| Durood Na Padhne Ki Saza..... | 23 |
| Durood-e-Paak Ke Mukhtalif Alfaaz..... | 25 |
| Faaeda Number 1:..... | 30 |
| Faaeda Number 2:..... | 30 |
| Faaeda Number 3:..... | 33 |
| Hamaari Guzaarish:..... | 35 |
| Ek (1) Hikaayat: | 37 |
| Azwaaj-e-Mutahharaat (ﷺ) Par Durood | 38 |
| Quran-e-Kareem Ki Raushni Mein: | 39 |
| Ahadees Ki Raushni Mein:..... | 41 |
| ‘ﷺ’ ‘Sallallahu Alaehe Wasallam’ Ka Ikhtisaar! | 42 |

| | |
|---|----|
| Durood Nabi-e-Kareem ﷺ Par Pesh Hota Hai | 44 |
| Durood Shareef Ke Mutafarriq Ahkaam-o-Masaael | 46 |
| Kya Rasool Allah ﷺ Durood Sunte Hain? | 47 |
| Salaam Ke Mutaalliq Ek (1) Riwayat Ka Tehqeeqi Jaaeza | 57 |
| Wafaat Ke Baad Waala Salaam Muraad Hai: | 60 |
| Salaam-e-Maamoor Aur Salaam-e-Tahiyya Mein Farq: | 60 |
| Is Hadees Se Aqeeda Hayaat-un-Nabi ﷺ Ka Istidlaal Durust Hai? | 61 |
| Qareeb Se Muraad Hujra-e-Ayesha رضی اللہ عنہا Hai: | 61 |
| Durood Ke Farz Hone Ke Mawaaqe | 63 |
| Nabi-e-Akram ﷺ Ka Zikr Sun Kar Durood | 64 |
| Aakhri Tashahhud Mein Durood Farz Hai | 65 |
| Pehle Qaaeda Mein Durood | 68 |
| Tashahhud Par Iqtisaar-o-Iktifa: | 68 |
| Pehle Qaaeda Mein Tashahhud Ke Alaawa Durood-o-Akkaar: | 69 |
| Baaz Deegar Aara: | 72 |
| Ek Ghaer-mohtaaf Fatwa: | 74 |
| Majlis Mein Durood | 74 |
| Namaz-e-Janaaza Mein Durood | 77 |
| Majaalis-e-Ahle Hadees Ka Ezaaz | 79 |
| Durood Padhne Ke Mustahab Muqamaat | 80 |
| Qunoot Mein Durood | 81 |
| Khutba Mein Durood | 82 |
| Safa-o-Marwa Par Durood | 83 |
| Qabr-e-Rasool ﷺ Par Durood | 83 |
| Azaan Ke Baad Durood | 84 |
| Masjid Mein Daakhil Hote Aur Nikalte Waqt Salaam | 84 |
| Durood Ke Bid-ee (بدعی) Muqamaat | 85 |

| | |
|---|-----|
| Azaan Ke Baad Bid-ee (بدعی) Durood | 88 |
| Dauraan-e-Wazoo Durood | 90 |
| Namaz-e-Juma Ke Baad Ijtimaai Durood | 90 |
| Durood Ke Liye Qiyaam..... | 90 |
| Kya Qiyaam, Taazeem Ka Jaaez Tariqa Hai?..... | 91 |
| Kisi Ki Taazeem Mein Khada Hona Jaaez Nahi: | 92 |
| Ek (1) Wazaahat: | 95 |
| Tambihaat: | 96 |
| Shubhaat-e-Zaifa Aur Unka Izaala:..... | 97 |
| Janaaze Ke Liye Khada Hona: | 103 |
| Nabi-e-Kareem ﷺ Ke Zikr Par Angohte Choomna | 107 |
| Baaz Shubhaat Aur Unka Izaala..... | 108 |

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَيْرِ خَلْقِهِ سَدِّدْنَا وَتَبَيَّنَّا وَمَوْلَانَا مُحَمَّدٍ
وَأَلِهِ وَأَصْحَابِهِ وَاتَّبَاعِهِ أَجْمَعِينَ. أَمَّا بَعْدُ:

Allah Tabaarak wa Ta'ala ka irshad hai:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

Bila-shubha Allah Aur Uske Farishte Nabi Par Rahmat-o-Durood Bhejte Hain, Aye Imaan Waalo! Tum Bhi Us Par Durood-o-Salaam Bhejo Aur Khoob-khoob Salaam Bhejo. (Surah-al-Ahzaab: 56) (Ahsan-ul-Kalam, Darussalam)

اللهم صلى وسلم على سيدنا وحبينا محمد وعلى آله وأزواجه وصحبه وسلم

Allah Ta'ala Aap ﷺ zaat-e-mubaaraka-muqaddasa par hamesha durood-o-salaam naazil farmaae. Aameen

Allah Ta'ala ne apne aakhri nabi Muhammad ﷺ par durood bhejne ka hukm diya hai, isi liye awwal din se hi musalmaano ne raghbat ke saath apne Nabi-e-Paak par durood-o-salaam ke nazraane pesh karne ko apni zindagi ka ek (1) maamool bana liya hai.

Durood padhne ke fawaaed-o-samraat be-shumaar hain aur unhe'n jaanne, samajhne ke liye be-shumaar kutub likhi jaa chuki hain. Afsos ke musulmano ne doosri cheezo'n ki tarah durood-o-salaam ke muaamale mein bhi apni taraf se kai cheeze'n ghad kar use deen ka hissa samajhna shuru kar diya hai. Un ghadi hui bidaat par bhi kai kutub likhi jaa chuki hain.

Is kitaab ki khusoosiyat ye hai ke aaj musalman Durood-o-Salaam se mutaalliq jin bidaat, khurafaat, shukook-o-shubhaat mein muftala hain un par aam-faham aur aasaan zabaan mein Quran, Ahadees, Aimmah-e-Salaf ke aqwaal ki raushni mein tafseeli bahes karke bata diya gaya hai ke Sunnat ke mutaabiq Durood-o-Salaam ka tariqa kaunsa hai aur Bidati tariqa jis ka Quran aur Ahadees mein suboot nahi kaunsa hai.

Allah Ta'ala se dua hai ke Allah is kitaab ke musannif Shaikh Ghulam

Mustafa Zaheer Amanpuri رحمہ اللہ ke imaan, sehat, aal aur aulaad mein barkat ataa kare aur deen ke liye ki gai unki koshisho'n ko qubool kare. Aameen.

Is kitaab ke pages kam karne ki niyyat se Quran ki ayaat ke alaawa tamaam ahadees, aasaar aur aqwaal ke arbi matan ko shaamil nahi kiya gaya hai. Is roman pdf mein maujood tamaam qurani aayaat ko <https://quranwbw.com/> se copy kiya gaya hai. Aese mushkil alfaaz, jo aam-bol-chaal mein istemaal nahi hote, unhen samajhne ke liye usi page ke reference section mein "T:" laga kar unka mafhoom likh diya gaya hai. Double-check karne ke bawujood bashari taqaze ki wajah se agar kaheen ghalati nazar aajaee ya is roman transliteration ke mutaalliq koi mashwara ho to neeché maujood email par contact keejiye. rehan.hse@live.com

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Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

Aakhir mein Allah se dua-go hoo'n is koshish ko qubool kare, duniya-o-aakhirat mein iska behtar badla ataa farmae aur ise ham sab ki najaat ka sabab banaae. Aameen

و صلی اللہ علی نبینا محمد!

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

July 15, 2024 – 09 Muharram 1446.

Muqaddama:

Durood Ke Fawaaed-o-Samraat

Durood-o-Salaam paeghambar-e-islam se izhaar-e-mohabbat ka be-misaal-o-munafarid andaaz hai, iske be-panaah fawaaed-o-samraat bhi hain. Allama Ibne Qaiyyim رحمۃ اللہ علیہ ne chand samaraat-e-jalila bayan kiye hain, jin ka khulaasa pesh-e-khidmat hai:

- ① Allah Ta'ala ki itaa-at-o-farmabardaari haasil hoti hai.
- ② Allah Azzo Wajal ke saath durood mein muwaafaqat¹ hoti hai. Ye alag baat hai ke hamara aur Allah Ta'ala ka durood mukhtalif maane-o-mataalib rakhta hai. Hamare durood ke maane dua aur sawaal hai aur Allah Ta'ala ke durood se muraad sana-o-sharf ka bayaan hai.
- ③ Farishto'n kea mal ke mutaabaqat² nasib hoti hai.
- ④ Dus (10) rahmate'n milti hain.
- ⑤ Dus (10) darajaat buland hote hain.
- ⑥ Naama-e-aamaal mein dus (10) nekiyaa'n likhi jaati hain.
- ⑦ Dus (10) gunaah mita diye jaate hain.
- ⑧ Dua qubool hoti hai.
- ⑨ Nabi-e-Kareem صلی اللہ علیہ وسلم ki shafaa-at nasib hogi.
- ⑩ Durood gunaaho'n ki maghfirat ka sabab hai.
- ⑪ Durood insaan ke gham-o-alam³ ka mudaawa⁴ hai.
- ⑫ Durood padhne waala roz-e-qiyaamat Rasool Allah صلی اللہ علیہ وسلم se qareeb-tar hoga.
- ⑬ Durood insaani zarooriyaat poori hone ka behtareen zariya hai.

¹ T: (مُؤَافَقَت) Ittefaaq, baraabari, saath [RKT]

² T: (مُطَابَقَت) Yaksaniyat, baraabari, mushaabahat [RKT]

³ T: (أَلَم) Musibat, gham, takleef, dard [RKT]

⁴ T: (مُدَاوَا) Ilaaj, muaalaja, theek karna, cure, healing, remedy [RKT]

⑭ Durood padhne waalo'n ko rahmat-e-Ilaahi aur farishto'n ki dua nasib hoti hai.

⑮ Tazkiya-e-nafs ka baais hai.

⑯ Qiyaamat ki haulnaakiyo'n se najaat milti hai.

⑰ Majlis paakiza ho jaati hai aur roz-e-qiyaamat aesi mehfil hasrat nahi hogi.

⑱ Durood padhne waale ko bukhl se najaat milti hai.

⑲ Rasool Allah ﷺ ki baddua se banda mehfooz ho jaata hai.

⑳ Durood aap ko jannat ka raahi banata hai.

㉑ Durood barkat ka baais hai, zaat mein, amal aur umr mein aur deegar asbaab-o-masaaleh¹ mein. Durood padhne waala Rasool Allah ﷺ aur aap ki aal ke liye barkat ki dua karta hai, ye dua behrehaal mustajaab² hai aur jins ke muwaafiq jaza di jaati hai.

㉒ Durood rahmat ka zariya hai. Salaat ke maane ya to rahmat hai, ya rahmat salaat ke lawaazim-o-moojibaat³ mein se hai. Behrehaal isse rahmat-e-Ilaahiya durood-khwaan⁴ par naazil hoti hai.

Durood Rasool Allah ﷺ ki mohabbat ke dawaam-o-izaafe⁵ ka sabab hai. Ye sifat maraatib-e-imaan⁶ mein se ek (1) hai, jiske bagaher imaan kaamil nahi hota. Insaan jis qadr ziyaada mehboob ka zikr kare, mehboob aur uski khoobiyo'n ko yaad rakhega aur un mazameen ko jo mohabbat bhadka dene waale hain pesh-e-nazar rakhe gaa, usi qadr mohabbat padhegi aur shauq kaamil hoga. Hatta ke tamaam dil par chaa jaaega. Lekin jab zikr chod de aur uske mahaasin⁷ ko dil mein jagah na de, tab mohabbat kam ho jaati hai.

¹ T: (مَصَالِح) Wo baate'n ya muaamlae jin se bhalaai ho, maslahate'n, nekiyaa'n [RKT]

² T: (مُسْتَجَاب) Jawaab diya gaya, umooman dua waghaera jise qubool kiya jaae [RKT]

³ T: (مُوجِبَات) Zaroori baate'n, waajib kaam [RKT]

⁴ T: Durood padhne waala [RSB]

⁵ T: (دَوَام) Hamesghi, paaedaari, istehkaam, saabit-qadmi [RKT]

⁶ T: (مَرَاتِب) Martabe, darje, rutbe, ohde [RKT]

⁷ T: (مَحَاسِن) Bhalaiyaa'n, khoobiyaa'n, nekiyaa'n, acchaiyaa'n [RKT]

Jis tarah mehboob ka deedaar aankh ki thandak hai, usi tarah mehboob ke mahaasin ko yaad karna, dil ki taskeen ka sabab hai. Jab ye sifat dil mein jagah pakad leti hai to zabaan khud-ba-khud madh aur sana¹ karne lagti hai aur mehboob ki taareef bayan karti hai. Is sifat mein kami-beshi asal mohabbat ki kami-beshi ke muwaafiq hai. Chunache his-o-mushaahada² us par shaahid³ hai.

Durood-khwaani insaan ki hidaayat aur hayaat-e-qalb ka sabab hai. Jis qadr ziyaada durood padhega aur zikr-e-mubaarak uski zabaan par aaega, usi qadr mohabbat bhi dil par ghaalib aaegi. Yaha'n tak ke dil mein koi shae aesi baaqi na reh jaaegi jo aap ke awaamir⁴ ka muaraza⁵ kare ya aap ki taaleem par shak hone de. Balke Nabi-e-Kareem ﷺ ki hidaayat aur taalimaat uske dil par raushan-tehreer ke saath likhi jaati hain aur jis qadr wo aap ke ahwaal mein ghaur karta hai. Utna hi goya lauh-e-dil⁶ uski tehreer ko padhta rehta hai aur usse hamesha hidaayat-o-falaah aur anwaa-e-uloom⁷ ka iqtibaas⁸ karta rehta hai. Ab jis qadr uski baseerat badhti aur quwwat-e-maarifat⁹ ziyaada hoti jaati hai usi qadr ziyaada durood shareef ko padhta rehta hai.

Yehi wajah hai ke ahle ilm-o-aarifeen-e-sunnat-o-hidaayat-e-nabawi aur muttabieen-e-ahkaam¹⁰ ki durood-khwaani aur hai jabke aam logo'n ki durood-khwaani aur qism ki hai. Kyoumke unhe'n jis qadr ziyaada taaleem-e-nabawi ki maarifat haasil hoti jaaegi, usi qadr unki mohabbat badhti jaaegia ur usi qadr un par durood ki haqiqat jo Allah Ta'ala ka matloob¹¹ hai, khulti jaaegi aur us haqiqat ka irfan¹ hota

¹ T: (مَدْح و ثَنًا) Taareef-o-tauseef (khusoosan Allah aur Rasool (s) ki), badaai, hamd-o-sana [RKT]

² T: Mehsoos/sense karna aur aankho'n se dekhna [RSB]

³ T: (شَهِيد) Gawaah (jo kisi amr/kaam ya waade ki tasdeeq ya takzeeb kare) [RKT]

⁴ T: (أَوَامِر) Ahkaam-e-Ilaahi, wo ahkaam jin ke karne ka shariyat mein hukm diya gaya hai [RKT]

⁵ T: (مُعَارَضَة) Jhagda, eteraaz, muqaabla [RKT]

⁶ T: (لَوْحٌ دَلِيلٌ) Dil, dil ki takhti [RKT]

⁷ T: Bahut qism/tarah ke ilm [RSB]

⁸ T: (اِقتِبَاسٌ) Akhaz, istifaada, wo ibaaat jo kisi kitab ya mazmoon min-o-an ya intikhaab-o-ikhtisaar karke naql ki jaae, extraction, extract [RKT]

⁹ T: Pehchaanne, waaqfiyat haasil karne ki quwwat/ilm/samajh [RSB]

¹⁰ T: (مُتَّبِعِينَ) Ittiba aur paerawi karne waale [RKT], ahkaam ki ittiba karne waale [RSB]

¹¹ T: (مَطْلُوبٌ) Talab kiya gaya, maanga gaya, desired [RKT]

jaaega.

Yehi haal hai Allah Tabaarak wa Ta'ala ke zikr ka, ke jis qadr ziyaada bando'n ko irfan hoga aur jis qadr ziyaada us mein itaa-at aur mohabbat ka maadda² hoga, usi qadr uske zikr ko ghaafileen ke zikr se imtiyaaz³ haasil hoga. Ye ek (1) aesa amr hai jo mushaahade se maaloom hota hai, sirf khabar se nahi.

Dekhiye, ek (1) to wo shakhs hai jo josh-e-mohabbat se mehboob ki sifaat ka zikr aur uski sana-o-tamjeed⁴ karta hai, ya aese lafz bolta hai jin ke maane wo nahi jaanta. Wo taareef karta hai magar zabaan ke saath dil muwaafaqat nahi rakhta. Un dono mein jo tafaawut⁵ ho sakta hai, wo zaahir hai. Theek wohi farq hoga jo ujrati par rone waali aur pish-e-murda⁶ par rone waali mein farq hota hai.

Al-gharaz Rasool Allah ﷺ ka zikr aur Nabi-e-Kareem ﷺ ki taallimaat ki yaad aur Allah Ta'ala ki hamd, us nemat par ke Aap ﷺ ko hamara sardaar banaya aur aap ki risaalat se jumla makhluqaat par ehsaan-e-azeem farmaya, ye wujud ki zindagi aur dil ki hayaat hai.

Durood-khwaani aesi saadat hai ke durood-khwaa'n ka naam-o-zikr Nabi-e-Kareem ﷺ ke huzoor mein kiya jaata hai aur ahle imaan ke liye isse badh kar kya saadat ho sakti hai ke us darbaar-e-aali mein uska naam liya jaae?

Durood padhna huqooq-e-Rasool ﷺ mein shaamil hai. Wo baat alag hai ke Nabi-e-Kareem ﷺ ke huqooq ke muqaable mein ye intihai kam hai aur us nemat ki shukr-guzaari mein shumaar hota hai jo besat-e-nabawi se hame'n mili hai. Go Nabi-e-Kareem ﷺ ke huqooq-o-istihqaq⁷ is qadr hain ke un par koi shakhs ilm-o-qudrat aur irada se ihaata nahi kar sakta. Lekin Allah Ta'ala ka ye karam hai ke bando'n ki

¹ T: (عِزْفَان) Pehchaan, waaqfiyat, Allah Ta'ala ki pehchaan [RKT]

² T: (مَادَّة) Maakhaz, asal, buniyaad [RKT]

³ T: (اِمْتِيَاْز) Fauqiyat, bartari, badaai [RKT]

⁴ T: Allah Ta'ala ki buzurgi bayaan karna [RSB]

⁵ T: (تَفَاوُت) Farq, imtiyaaz [RKT]

⁶ T: Murda aulaad [RSB]

⁷ T: (اِسْتِحْقَاق) Qaanooni ya akhlaqi haq ki bina par kisi baat ka haqdaar hona [RKT]

jaanib se us thodi si shukr-guzaari aur idaae-haq par khushnoodi ka izhaar farma diya hai.

Durood zikr-e-Ilaahi aur shukr-e-rabbaani aur us nemat-o-ehsaan ki maarifat ka zaamin hai, jo Nabi-e-Kareem ﷺ ki risaalat se bando'n par farmaya hai. Pas durood mein Allah Ta'ala ka zikr bhi hai aur Rasool-e-Kareem ﷺ ka bhi aur iltija bhi ke Allah Ta'ala Aap ﷺ ko aesi jaza ataa farmae, jo aap ke shayaan-e-shaan hai. Nabi-e-Kareem ﷺ ne hame'n Allah Ta'ala ki maarifat aur uske asma-o-sifaat ki pehchaan karaai. Neez, Allah Ta'ala ki marziyaat-o-khushnoodi ke tareeq batlaae aur logo'n ko khabardaar kiya ke Allah Ta'ala ke paas pohonche aur saamne haazir hone ke baad hamare saath kya kuch muaamala hoga. To goya durood tamaam imaan par haawi hai aur usi mein wujood-e-Rabb ka, jise durood-khwaa'n pukaar raha hai, iqraar bhi shaamil haia ur ilm-o-sama', qudrat-o-iraada aur deegar sifaat-o-kalaam-o-irsaal-e-rasool ki shahaadat-o-tasleem bhi hai aur usi mein Nabi-e-Akram ﷺ par durood padhna un sab umoor ki ilm-o-tasdeeq ka zaamin aur Nabi-e-Kareem ﷺ ki mohabbat ka mazhar hai.

Is kitaab mein durood ke fazaael aur ahkaam-o-masaael qalam-band kiye gae hain. Allah Ta'ala se dua hai ke wo is kaawish ko insaano ke liye mufeed-o-naafe banaae, ham gunahgaaro'n ko apne Habib Muhammad Kareem ﷺ ki shafaa-at se behramand farmaae. Aameen ya Rabbul Aalameen.

Harrara

Ghulam Mustafa Zaheer Amanpuri

Fazaael-e-Durood

❁ Allah Ta'ala ka farman hai:

Ham ne aap ka zikr buland kar diya. (Surah-al-Inshiraah: 4) وَرَفَعْنَا لَكَ ذِكْرَكَ.

Ahle ilm ne is aayat ke teen (3) mafhoom bayan kiye hain:

- ① Risaalat ke laa-zawaal ezaaz se Aap ﷺ ke martaba ko bulandi naseeb farmaai.
- ② Duniya ki tarah aakhirat mein bhi Nabi ﷺ ka zikr buland kiya.
- ③ Allah Ta'ala ke zikr ke saath Aap ﷺ ka zikr bhi hoga.

Nabi-e-Akram ﷺ ki zaat-e-baa-barkat par durood-o-salaam padhna momin ka haq hai, jo maa-baap ke haq se badh kar hai. Aap ﷺ ki zaat-e-giraami-qadr par durood-o-salaam padhna dar-asl hukm-e-Ilaahi ki taameel hai aur Aap ﷺ ke saath waalihaana mohabbat-o-aqeedat ki alaamat-o-nishaani hai. Kyounke muhib apne mehboob ke zikr-e-khaer mein mashghool rehta hai. Nabi-e-Paak ﷺ ke zikr-e-khaer se koi ghaafil hi mehroom ho sakta hai. Ye mubaarak amal Allah aur uske farishto'n ki sunnat hai.

Quran-e-Kareem Ki Raushni Mein:

❁ Allah Ta'ala ka irshad hai:

Allah Aur Uske Farishte Paeghambar ﷺ وَالَّذِينَ.
Par Durood Bhejte Hain, Momino! Tum Bhi (Surah-al-Ahzaab: 56)
Un Par Durood-o-salaam Bheja Karo.
Allah

❁ Imam-e-Mufasssireen Imam Tabari رحمه الله (d 310h) farmate hain: “*Is aayat ke maane karna bhi mumkin hai. Allah Nabi ﷺ par rahmat karta hai aur farishte Aap ke liye dua aur istighfaar karte hain*”. (Tafseer Tabari: V19 P174)

❁ Imam Ibne Hajar رحمه الله (d 852h): “*Nabi ﷺ par durood ke maane Aap ﷺ ki taazeem hai. ‘اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ’ kehte hain to muraad ye hoti hai*

ke ‘Allah! Muhammad ﷺ ko azmat ataa farma’. Duniya mein azmat dene se muraad Aap ka zikr buland karna, Aap ka deen ghaalib karna aur Aap kishariyat ko baaqi rakhna hai. Aakhirat mein azmat dene se muraad Aap ke sawaab mein izaafa, Aap ki shafaa-at qubool karna, aur muqaam-e-Mahmood par faaiz karke Aap ki fazeelat ko zaahir karna hai. Is maane ke lehaaz se Allah Ta'ala ke farman ‘صَلُّوا عَلَیْهِ’ ka matlab ye hai ke apne Rabb se dua karo ke wo Aap ﷺ ko azmat ataa farmaae”. (Fath-ul-Baari: V11 P156)

🌀 Aalim-e-Rabbani Allama Ibne Qaiyim رحمه الله (d 751h) farmate hain: “Nabi-e-Kareem ﷺ par us tarah durood padhne ka hukm hai jis tarah Allah aur uske farishte padhte hain. Durood naam hai, Nabi-e-Kareem ﷺ ki madh-o-tauseef¹, bayaan-e-fazilat aur takreem-o-taazeem ka. Is aayat mein bayak-waqt khabar bhi hai aur talab bhi. Ham jo Nabi-e-Kareem ﷺ ke liye sawaal aur dua karte hain, uska naam durood rakhne ki do (2) wajhe’n hain”.

“Ek (1) ye ke durood-o-salaam Nabi ﷺ ki madh-o-tauseef hai, durood padhne waala chaahta hai ke jis tarah main Nabi-e-Kareem ﷺ ki fazilat ka zikr kar raha hoo’n, usi tarah Allah bhi Aap ﷺ se mohabbat kare. You’n is aayat mein khabar-o-talab dono maujood hain. Doosri wajah ye hai ke ham Allah Ta'ala se Aap ﷺ par durood karne ki dua karte hain. Allah Ta'ala ka durood dar-haqiqat Nabi-e-Kareem ﷺ ki sana, bulandi-e-zikr aur qurb hai. Hamara durood ye hai ham Allah Ta'ala se aesa karne ki dua karte hain”. (Jila-ul-Afhaam Fee Fazl As-Salaat Alaa Muhammad Khair-il-Anaam: P162)

🌀 Haafiz Ibne Kasir رحمه الله (d 774h) farmate hain: “Aayat se maqsood ye khabar dena hai ke Allah ke yahaa’n aasmaano mein apne bande aur Rasool ﷺ ka muqaam kya hai. Allah Ta'ala apne Nabi ki taareef muqarrab farishto’n ki maujoodgi mein karta hai, farishte Aap ﷺ ke liye rahmat ki dua karte hain. Phir Allah Ta'ala jahaa’n khaki ko hukm deta hai ke wo bhi Aap ﷺ par durood-o-salaam padhe’n, taake Aap ﷺ ki taareef aalam-e-baala aur aalam-e-khaaik dono jahaan waalo’n ki

¹ T: Taareef, badaai, buzurgi bayaan karna [RSB]

taraf se jama ho jaae". (Tafseer Ibne Kasir: V6 P457 ت 'سلامة')

Ahadees Ki Raushni Mein:

① Syedna Abu Huraira رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *"Allah us par dus (10) rahmate'n karta hai jo mujh par ek (1) dafa durood padhe"*. (Sahih Muslim: 408)

🌀 Doosri riwayat mein hai: *"Jo ek (1) dafa mujh par durood padhe, Allah uski dus (10) nekiyaa'n likh deta hai"*. (Musnad Ahmad: V2 P262 [Sanad Hasan])

Is hadees ko Imam Ibne Hibbaan رحمته الله (905) ne 'sahih' qaraar diya hai.

② Syedna Anas bin Maalik رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *"Jo ek (1) martaba mujh par durood padhta hai, Allah us par dus (10) rahmate'n naazil karta hai, dus (10) khataae'n mitaata hai aur dus (10) darajaat buland kar deta hai"*. (Musnad Ahmad: V3 P102, 261; Amal al Yaum wal Laila lin Nasai: 62 wal-lafza-lahu [Sanad Hasan])

Is hadees ko Imam Ibne Hibbaan رحمته الله (904) ne 'sahih' aur Imam Haatim رحمته الله (V1 P550) ne 'sahih-ul-isnaad' qaraar diya hai. Haafiz Zahbi رحمته الله ne 'sahih' kaha hai.

🌀 Mustadrak Haakim ke alfaaz hain: *"Jo ek (1) martaba mujh par durood padhta hai, Allah us par dus (10) rahmate'n naazil karta hai aur dus (10) khataae'n mitaata hai"*. (Shiaar: P30 [Sanad Sahih])

Imam Ibne Hibbaan رحمته الله (907) ne is hadees ko 'sahih' kaha hai.

③ Syedna Abdur Rahman bin Auf رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *"Jibraeel عليه السلام se mulaqaat hui to unho'n ne mujhe khush-khabri sunaai, Aap ka Rabb fermata hai: Jo Aap pe ye durood padhega main us par rahmat karunga, jo Aap par salaam kahega, us par salaamati utaarunga, ye sun kar maine sajda-e-shukr ada kiya"*. (Mustadrak lil Haakim: V1 P550 [Sanad Hasan])

Imam Haakim رحمته الله ne is hadees ko 'sahih-ul-isnaad' aur Haafiz Zahbi رحمته الله

ne ‘sahih’ kaha hai.

④ Syedna Abu Talha Ansari رضي الله عنه bayan karte hain: “*Ek (1) din Rasool Allah ﷺ tashreef laae, to rukh-e-anwar par khushi timtima¹ rahi thi. Arz kiya: Chehre par khushi ke aasaar hain? Farmaya: Ek (1) farishte ne mujhe kaha: Aye Muhammad! Aap ka Rabb kehta hai ke khush ho jaae’n, jo aap par Durood padhega, main us par dus (10) rahmate’n utaarunga aur jo aap par salaam kahega, main us par dus (10) salaamatiya’n naazil farmaunga*”. (Musnad Ahmad: V4 P29; Sunan Nasai: 1283, 1295 [Sanad Hasan])

Is hadees ko Imam Ibne Hibbaan رحمته الله (915) aur Ziya Maqdisi رحمته الله (Al Fath-ul-Kabeer Iis Suyuti: H142) ne ‘sahih’ kaha hai.

⊙ Haafiz Iraaqi رحمته الله ne sanad ko “*jaiyyad*” qaraar diya hai. (Takhreej Ahadees-ul-Ihya: P1004)

⑤ Musnad Ahmad (V1 P191) mein is hadees ka ba-sanad-e-hasan ek (1) shaahid bhi hai.

Us hadees ko Imam Ibne Hibbaan رحمته الله (810) ne ‘sahih’ aur Imam Haakim رحمته الله (V1 P345) ne Bukhari-o-Muslim رحمتهما الله ki shart par ‘sahih’ kaha hai. Haafiz Zahbi رحمته الله ne unki muwaafaqat² ki hai.

Uske raawi Abul Huwairis Abdur Rahman bin Muawiya jamhoor ke nazdeek ‘hasan-ul-hadees’ hain. Imam Maalik (Al Kaamil li-ibne Adi: V4 P309; Al Jarh wa Taadeel: V5 P284 [Sanad Sahih]), Imam Nasai (Kitab uz Zuafa wal Matrukeen: 365; Al Kaamil Fee Zuafa ur Rijaal: V4 P309), aur Imam Abu Haatim Raazi (Al Jarh wa Taadeel: V5 P284) ki taz-eef³ ke muqaable mein Imam Ahmad bin Hambal (Al Jarh wa Taadeel: V5 P284 [Sanad Sahih]), Imam Ibne Khuzaima (145), Imam Ibne Hibbaan (As-Siqaat: 406), Imam Haakim (V3 P72) aur Imam Ziya Maqdisi رحمته الله (Al Ahadees-ul-Mukhtaarah: 930) ki tauseeq muqaddam⁴ hogi. Imam Yahya

¹ T: (تَتِيْمَه) Baqiya, bacha hua, aakhri [RKT]

² T: (مُوَافَقَت) Ittefaaq, baraabari, saath [RKT]

³ T: (تَضْعِيف) Zof, kamzori [RKT]

⁴ T: (مُقَدِّم) Pehle wali, tarjeeh dena, doosro’n se afzal hona [RSB]

bin Maeen رضي الله عنه ke do (2) mutazaad aqwaal mein se jamhoor ke muwaafiq tauseeq¹ waala qaul (Taareekh Ibne Maeen Bi-Riwaayah ad-Daarmi: 603) motabar hoga.

⑥ Syedna Abdullah bin Masood رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *“Allah ke farishte zameen par gasht² karenge aur meri ummat ka salaam mujh tak pohonchaenge”*. (Musnad Ahmad: V1 P387, 441, 452; Sunan Nasai Sughra: V4 P44 H1282; Sunan Nasai Kubra: V2 P22 [Sanad Hasan])

Imam Ibne Hibbaan رحمته الله (914) ne ise ‘sahih’ aur Imam Haakim رحمته الله (V2 P456) ne ‘sahih-ul-isnaad’ qaraar diya hai. Haafiz Zahbi رحمته الله ne unki muwaafaqat ki hai.

Fazl as-Salaat Alan Nabi lil Qaazi Ismail: 21 mein Sufyan Soori رحمته الله ne simaa ki tasreeh kardi hai, neez ye riwayat Sufyan Soori se Yahya bin Saeed Qattaan رحمته الله ne bayan ki hai. Aap رحمته الله Sufyan Soori رحمته الله se wohi hadees bayan karte hain jis mein unho’n ne simaa ki tasreeh ki ho.

☪ Imam Yahya bin Saeed Qattaan رحمته الله farmate hain: *“Maine Sufyan Soori رحمته الله se sirf wo ahadees likhi hain jin mein unho’n ne ‘Haddasni’³ ya ‘Haddasna’⁴ kaha hai”*. (Shiaar: P30 [Sanad Sahih])

⑦ Syedna Abu Huraira رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *“Jab koi mujh pe salaam kahega to utni der Allah meri rooh lauta dega ke main uska jawaab de saku’n”*. (Abu Dawood: 2041 [Sanad Hasan])

Is hadees ki sanad ko Haafiz Nawavi (Khulasatul Ahkaam: V1 P441 H1440), Shaikh-ul-Islam Ibne Taimiya (Iqtida Siraat al Mustaqeem: P324), Allama Ibne Qaiyyim (Jilaa-ul-Afhaam: V1 P53), Haafiz Ibne Mulaqqin (Tohfatul Mohtaaj: V2 P190) wagherahum رحمهم الله ne sahih. Jabke Haafiz Iraqi (Takhreej Ahadees-ul-Ihya: 1013), Haafiz Ibne Abdul Haadi (As Saarim-ul-Munakki: V1 P114) رحمته الله ne ‘jaiyyid’ kaha hai. Haafiz Sakhaawi (Al Maqaasid-ul-Hasanah: V1 P587) aur Haafiz Ajlooni

¹ T: (تَوْثِيق) Tasdeeq, taaeed [RKT]

² T: Chakkar lagaana, ghoomna-phirna [RKT]

³ T: (حَدَّثَنَا) Ham se bayaan kiya [RSB]

⁴ T: (حَدَّثَنِي) Mujh se bayaan kiya [RSB]

(Kashf-ul-Ikhfa: V2 P194) ﷺ waghaerahum ne is hadees ko ‘sahih’ qaraar diya hai.

Is hadees ka taalluq us shakhs ke saath hai jo Syeda Ayesha رَضِيَ اللَّهُ عَنْهَا ke hujra mein Aap ﷺ ki qabr-e-mubaarak par jaa kar salaam kahe.

⑧ Syedna Abdullah bin Masood رَضِيَ اللَّهُ عَنْهُ bayan karte hain ke Rasool Allah ﷺ ne farmaya: *“Mujh par kasrat se durood padhne waala roz-e-qiyaamat mere sabse ziyaada qareeb hoga”*. (Tirmizi: 484 [Sanad Hasan])

Is hadees ko Imam Tirmizi aur Haafiz Baghwi (Sharah Sunnah: 686) رَضِيَ اللَّهُ عَنْهُ ne ‘Hasan Gharib’, aur Imam Ibne Hibbaan رَضِيَ اللَّهُ عَنْهُ (911) ne ‘sahih’ qaraar diya hai.

⑨ Syedna Abdullah bin Amr bin Aas رَضِيَ اللَّهُ عَنْهُ bayan karte hain ke maine Rasool Allah ﷺ ko farmate hue suna: *“Muazzin ko sune’n to wohi kalimaat kahe’n jo muezzin keh raha hai, phir durood padhe’n, jo mujh par ek (1) dafa durood padhta hai, Allah us par dus (10) rahmate’n naazil karta hai. Uske baad Allah Ta’ala se mere liye ‘Al-Waseela’ talab kare’n. ‘Al-Waseela’ jannat mein ek (1) khaas muqaam hai jo Allah ke bando’n mein se sirf ek (1) ka naseeb hai, ummeed hai ke wo banda main hoo’n. Mere liye ‘Al-Waseela’ ki dua maangne waale ko meri shafaa-at zaroor nasib hogi”*. (Sahih Muslim: 384)

⑩ Syedna Abdullah bin Masood رَضِيَ اللَّهُ عَنْهُ farmate the: *“Durood mein acche alfaaz ka intikhaab kare’n, kya maaloom wo Aap ﷺ par pesh kiye jaae, logo’n ne kaha: Aap hame’n wo alfaaz sikha deejiye. Farmaya:”*

اللَّهُمَّ اجْعَلْ صَلَاتَكَ، وَرَجْمَتَكَ، وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ، وَإِمَامِ الْمُتَّقِينَ، وَخَاتَمِ النَّبِيِّينَ، مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، إِمَامِ الْخَيْرِ، وَقَائِدِ الْخَيْرِ، وَرَسُولِ الرَّحْمَةِ، اللَّهُمَّ ابْعَثْهُ مَقَامًا مَحْمُودًا، يَغِطُهُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

“Aye Allah Tu Sayyid-il-mursaleen, Imaam-il-muttaqeen, aur Khaatam-un-nabiyyeen Janab Muhammad ﷺ par rahmate’n aur barkate’n naazil farma, jo tere bande-o-rasool, imam-ul-khair, qaaed-ul-khair aur rasool-e-rahmat hain. Allah! Unhe’n muqaam-e-Mahmood par faaiz farma, jis par awwaleen-o-aakhireen rashk karenge. Allah! Muhammad aur unki aal par us tarah rahmat farma jis tarah Toone Ibrahim aur unki aal par rahmat farmaai thi. Bila-shubha Toohi qaabil-e-taareef aur buzrugi waala hai. Allah! Muhammad aur unki aal par us arah barkat farma jis tarah Toone Ibrahim aur unki aal par farmaai thi, bil-shubha Toohi taareef aur buzrugi waala hai”. (Ibne Majah: 906; Mojam-ul-Kabeer lit Tabarani: V9 P115 H8594; Musnad-ash-Shaashi: 611; Ad Daawaat-ul-Kabeer lil Bayhaqi: 177 [Sanad Sahih])

Faaeda Number 1:

Syedna Abu Darda ؓ se mansoob hai ke Rasool Allah ﷺ ne farmaya: *“Subh-o-shaam mujh par dus (10) martaba jo mujh pe durood padhega use roz-e-qiyaamat meri shafaa-at nasib hogi”.* (Majma’ az Zawaaed lil Haethami: V1 P491, V10 P120; Targheeb wat Tarheeb lil Munziri: V1 P233; Jilaa-ul-Afhaam la Ibnul Qaiyyim: P63)

Sanad ‘zaeef’ hai, Khalid bin Madaan ka Syedna Abu Darda ؓ se simaa¹ nahi.

🌀 Imam Ahmad bin Hambal ؓ ne simaa ki nafi ki hai. (Al Maraseel li-ibne Abi Haatim: P52; Jaame ut Tehseel lil Aalaai: P206)

🌀 Haafiz Iraqi ؓ farmate hain: *“Sanad mein inqitaa² hai”.* (Takhreej Ahadees-ul-Ihya: V3 P393)

🌀 Haafiz Sakhaawi ؓ farmate hain: *“Sanad mein inqitaa hai, Khalid bin Madaan ne Syedna Abu Darda ؓ se nahi suna. Ye hadees Ibne Abi Aasim ؓ ne bhi riwayat ki hai, lekin sanad kamzor hai”.* (Al Qaul-ul-Badee Fis Salah Alal Habeeb us Shafee: P121)

¹ T: (سَمَاع) Kaan lagaa kar sunna, dehaan se ya apne kaan se sunna [RKT]

² T: (انْقِطَاع) Qata’ hone ka amal, munqata hona [RKT]

Faaeda Number 2:

① Syedna Anas bin Maailk رضي الله عنه se mansoob hai: Main Nabi-e-Kareem ﷺ ke saamne khada tha, to Aap ﷺ ne farmaya: *“Jis ne juma ke din mujh par assi (80) martaba durood padha, Allah 80 saal ke gunaah maaf kar dega, sawaal hua ke Allah ke Rasool! Durood kaese padhe’n?”*
Farmaya: “اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ”. (Taareekh Baghdad li Khateeb: V13 P463; Al Elal al Mutanaahiya Fil Ahadees-ul-Waahiya li Ibnul Jauzi: V1 P468 H796; Meezaan-ul-Etedaal li Zahbi: V3 P351)

Sanad ‘zaeef’ hai, Wahb bin Dawood Abu Qaasim ke mutaalliq Khatib Baghdadi رحمته الله farmate hain: *“Naabina tha aur qaabil-e-etebaar nahi tha”*. (Taareekh Baghdad: V13 P463)

⊗ Haafiz Zahbi رحمته الله ne ‘muttahim’ qaraar diya hai. (Talkhees-ul-Elal al Mutanaahiya: V2 P530)

⊗ Haafiz Ibnul Jauzi رحمته الله farmate hain: *“Ye hadees saabit nahi”*. (Al Elal al Mutanaahiya: V1 P468)

⊗ Haafiz Sakhaawi رحمته الله farmate hain: *“Haafiz Iraqi رحمته الله aur unse pehle Abu Abdullah (Muhammad bin Musa) bin Noman رحمته الله (d 683h) ne ise hasan qaraar diya hai, lekin ye baat mahel-e-nazar hai”*. (Al Qaul-ul-Badee Fis Salat Alal Habib ush Shafee: P199)

② Syedna Abu Huraira رضي الله عنه se mansoob hai ke Rasool Allah ﷺ ne farmaya: *“Mujh par durood padhna pul-siraat par noor ban jaaega. Jis ne juma ke din mujh par assi (80) martaba durood padha, uske assi (80) saal ke gunaah maaf kar diye jaaenge”*. (Atraaf-ul-Gharaaeb li-ibne At-Taahir: V5 P186 H5095; At-Targheeb li-ibne Shaheen: 22; Al-Gharaaeb-ul-Multaqatah li-ibne Hajar: V5 P466-467)

Iski sanad sakht zaeef hai.

① Ali bin Zaid bin Jad-aan (جدعان) zaeef hai.

② Hajjaaj bin Sinan matrook hai. (Lisaan-ul-Meezaan: V2 P481; Tasdeed-ul-Qaus li-ibne Hajar: V2 P568)

③ Aun bin Ammaara zaeef hai.

④ Sakn bin Abi Sakn (ya Zakariyya bin Abdur Rahman) Barjami ki

tauseeq nahi.

⦿ Haafiz Ibne Hajar رحمته الله farmate hain: “*Chaaro’n (4) raawi zaeeef hain*”. (Nataaij-ul-Afkaar: P56)

⦿ Haafiz Ibne Hajar رحمته الله is riwayat ko ‘munkar’ kaha hai. (Lisaan-ul-Meezaan: V2 P178, V2 P481)

Faaeda Number 3:

Syedna Anas bin Maalik رضي الله عنه se mansoob hai ke Rasool Allah ﷺ ne farmaya: “*Jo mujh par durood padhega, mujhe uska durood pohoncha diya jaaega aur main us par rahmat ki dua karunga, uske liye dus (10) nekiyaa’n bhi likh di jaaengi*”. (Mojam-ul-Ausat lit Tabarani: 1642)

Sanad ‘zaeeef’ hai.

❶ Ishaq bin Zaid bin Abdul Kabeer Khataabi ‘majhool-ul-haal’ hai, use sirf Imam Ibne Hibbaan رحمته الله ne (As-Siqaat: V8 P122) mein zikr kiya hai.

❷ Abu Jaafar Raazi ki riwayat Rabee bin Anas se ‘zaeeef’ hoti hai.

⦿ Imam Ibne Hibbaan رحمته الله Rabee bin Anas ke tarjuma mein farmate hain: “*Abu Jaafar ki Rabee se bayan-karda riwayat se mohaddiseen ijtinaab karte hain. Kyounke un mein bahut sa iztiraab¹ hai*”. (As-Siqaat: V4 P228)

Ye riwayat bhi Rabee bin Anas se Abu Jaafar Raazi bayan kar rahe hain. Choonke ye jarh-mufassar² hai, is liyeise radd nahi kiya jaa sakta.

Faaeda Number 4:

Imam Ibne Juraij رحمته الله se bayan kiya jaata hai: “*Maine Imam Ataa bin Abi Rabaah رحمته الله se poocha ke agar ghar mein koi na ho to? Farmaya you’n salaam kaha kare’n:*”

السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، السَّلَامُ عَلَى أَهْلِ
الْبَيْتِ وَرَحْمَةُ اللَّهِ.

¹ T: (اضطراب) Be-chaini, be-qaraari [RKT]

² T: (جرح مُفسّر) Waazeh taur par radd karna criticize [RSB]

“Nabi-e-Akram ﷺ par salaam, Allah ki rahmate’n aur barkate’n ho’n. Ham par aur Allah ke nek bando’n par salaamati ho. Ahle Baet par bhi salaamati aur rahmat ho”. (Tafseer Tabari: V17 P379; doosra nuskha: V18 P174)

Sanad ‘zaeef’ hai, Qaasim bin Hasan kaun hai? Maaloom nahi.

Faaeda Number 5:

Imam Maalik رحمه الله farmate hain ke un tak riwayat pohonchi hai: *“Ghaer-aabaad ghar mein daakhil ho to you’n kahe’n.”*

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

“Ham par Allah ke nek bando’n par salaamati ho”. (Muwatta Imam Maalik: V2 P962)

Sanad ‘zaeef’ hai, Imam Maalik رحمه الله tak ye baat pohonchane waala mubham-o-naa-maaloom hai.

Faaeda Number 6:

Syedna Abdullah bin Abbas رضي الله عنه se mansoob hai: *“Har momin ke saath paanch farishte hote hain, ek (1) daae’n jaanib, jo nekiyaa’n likhta hai, doosra baae’n jaanib jo gunaah likhta hai, teesra saamne, jo nekiyo’n ki talqeen karta hai, chautha peeche, jo usse takaleef door karta hai aur paanchwaa uske saamne hota hai jo uski taraf se Nabi-e-Akram ﷺ par padhe jaane waala durood likhta hai aur use Rasool-e-Akram ﷺ tak pohonchata hai”*. (Al Inaaya lil-Baabarti: V1 P321; Al Jauhara tun Neerah lil Haddaad: V1 P56; Tibbiyyeen-ul-Haqaaq liz Zeli: V1 P126; Al Bahr ur Raaiq li-Ibne Nuja'im: V1 P256; Minhat us Sulook lil Aeni: P142; Haashiya tut Tahtaawi Alaa Miraaqil Falaah: V1 P275; Miraaqil Falaah Sharah Noor-ul-Eezaah lish Sharnbalaali: P102)

Mauzoo, man-ghadat, aur be-sanad qissa hai.

Faaeda Number 7:

Bayan kiya jaata hai ke Syeda Hawwa رضي الله عنها ka haq-e-mehr ye muqarrar kiya gaya ke Syedna Aadam عليه السلام Nabi-e-Paak ﷺ ki zaat-e-giraami par durood padhe’n. (Bustaan-ul-Waaizeen li-Ibnul Jauzi: P307; Bihaar-ul-Anwaar lil Majlisi ar Raafzi: V15 P33)

Jhoot hai, bawujood bisyaar¹ koshish ke, uski sanad par ittila nahi ho saki.

Faaeda Number 8:

Allama Muhammad Zakariyya Deobandi Saahab ne ek (1) khwaab naql kiya hai: *“(Nabi-e-Akram ﷺ ne farmaya:) Main har us shakhs ki faryaad ko pohonchta hoo’n jo mujh par kasrat se durood bheje”*.
(Tablighi Nisaab: P791)

Ye ek (1) shirkiya khwaab hai, Zakariyya Saahab ko chaahiye tha ke iski tardeed farmaate.

Faaeda Number 9:

Mashoor hai ke Nabi ﷺ ka janaaza nahi padha gaya, balke Sahaba toliyo’n ki soorat mein jaate aur durood padh kar waapas aajaate the, ye baat sahih riwayaat aur ijma-e-ummat ke khilaaf hai.

Nabi-e-Kareem ﷺ par janaaza padha gaya, albatta us mein Imam koi nahi tha, sab ne apne taur par namaz-e-janaaza ada ki.

Faaeda Number 10:

Syedna Aus bin Aus رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: *“Juma ka din afzal hai. Us din Syedna Aadam عليه السلام paeda hue, usi din soor phoonka jaaega aur sakht aawaaz zaahir hogi. Lihaaza juma ke din mujh par ba-kasrat durood padhe’n aap ka durood mujh par pesh kiya jaaega”*

“Ek (1) Shakhs ne arz kiya: Allah ke Rasool! Wafaat ke baad aap par durood kaese pesh kiya jaaega? Kya aap ka jasd-e-mubaarak khaak mein nahi mil chuka hoga? Farmaya: Yaqeenan, Allah Ta’ala ne zameen par ambiya ke ajsaad-e-muqaddasa haraam qaraar diye hain”.
(Musnad Ahmad: V4 P8; Sunan Abu Dawood: 1047, 1531; Sunan Nasai: 1375; Ibne Majah: 1085, 1636; Fazl Salaatu Alan Nabi lil Qaazi Ismail: 22)

Ye riwayat munkar (zaeef) hai. Is sanad mein Abdur Rahman bin Yazid bin Tameem hai, ye zaeef aur munkar-ul-hadees hai. Imam Bukhari,

¹ T: (پشيار) Bohut, ziyaada [RKT]

Imam Abu Haatim, Imam Abu Zurah, aur Imam Ibne Hibbaan رحمہم اللہ jaese kibaar aimma-e-hadees ne yehi kaha hai. Isko Abdur Rahman bin Yazeed bin Jaabir (siqa) qaraar dena khata hai.

🌀 Is hadees ko Imam Abu Haatim رحمہم اللہ ne ‘munkar’ kaha hai. (Elal-ul-Hadees li-Ibne Abi Haatim: V2 P529)

Durood Na Padhne Ki Saza

① Syedna Hussain bin Ali رضی اللہ عنہ bayan karte hain: *“Jo mera zikr sun kar mujh par durood na padhe, wo bakheel hai”*. (Musnad Ahmad: V1 P201; Tirmizi: 3546; Fazl Salaatu Alan Nabi lil Imam Ismail al-Qaazi: 32; Mustadrak Haakim: V1 P549 [Sanad Hasan])

Is hadees ko Imam Tirmizi رحمہم اللہ (3546) ne ‘Hasan Sahih Ghareeb’, Imam Ibne Hibbaan رحمہم اللہ (909) ne ‘Sahih’ aur Imam Haakim رحمہم اللہ ne ‘Sahih-ul-Isnaad’ kaha hai. Haafiz Zahbi رحمہم اللہ ne ‘Sahih’ qaraar diya hai.

🌀 Haafiz Ibne Hajar رحمہم اللہ farmate hain: *“Ye hadees hasan darja se kam nahi”*. (Fath-ul-Baari: V11 P186)

② Syedna Abu Huraira رضی اللہ عنہ bayan karte hain ke Rasool Allah صلی اللہ علیہ وسلم ne farmaya: *“Mea zikr sun kar bhi jo durood nahi padhta uski naak khaak-aalood ho”*. (Musnad Ahmad: V2 P254; Tirmizi: 3545; Fazl Salaat Alan Nabi lil Qaazi Ismail: 16 [Sanad Hasan])

Is hadees ko Imam Tirmizi رحمہم اللہ ne ‘Hasan Ghareeb’ aur Imam Ibne Hibbaan رحمہم اللہ (908) ne ‘Sahih’ kaha hai.

③ Syedna Abu Huraira رضی اللہ عنہ bayan karte hain: *“Rasool-e-Akram صلی اللہ علیہ وسلم mimbar par jalwa-afroz hue. Pehli seedhi par paaon rakha, to aameen kaha, doosri seedhi par qadam rakha to aameen kaha, teesri par pohonche to phir aameen kaha. Irshad farmaya: Jibraeel aae the, unho’n ne kaha: Ramzan mein bhi jiski maghfirat na ho saki aur wo faut ho gaya, Allah use rahmat se door kar de. Maine kaha Aameen”*.

“Jibraeel: Jo apne maa-baap dono ko ya ek (1) ko paae, phir us haalat mein mar jaae ke uski maghfirat na ho sake, to use bhi Allah Ta’ala rahmat se door kar de. Maine kaha: Aameen”.

“Teesri seedhi par, Aap ka zikr sun kar jo Aap par durood na padhe, wo bhi rahmat se mehroom ho. Maine kaha: Aameen”. (Mojam-ul-Ausat lit Tabarani: 8131; Musnad Abi Yaala: 5922 [Sanad Hasan])

🌀 Ek (1) aur riwayat hai: *“Rasool Allah ﷺ ne mimbar par qadam rakha to teen (3) dafa aameen kaha. Poocha gaya, Allah ke Rasool! PEhle aese ittifaaq nahi hua? Farmaya: Mujhe Jibraeel عليه السلام ne kaha: Allah Ta'ala use zaleel kare jo Ramzan paae aur uski maghfirat na ho sake, maine aameen kaha. Jibraeel عليه السلام ne kaha: Wo bhi zaleel ho, jo apne maa-baap dono ko ya ek (1) ko paae, lekin jannat haasil na kar sake, maine aameen kaha. Jibraeel عليه السلام ne kaha: Wo bhi zaleel ho jaae jiske paas Aap ka zikr ho aur wo Aap par durood na padhe, maine us par bhi aameen kaha.”.* (Sahih Ibne Khuzaima: 1888 [Sanad Hasan])

④ Syedna Kaab bin Ujrah رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *“Rasool Allah ﷺ ne farmaya: Mimbar laae’n. Ham mimbar laae, phir Aap ﷺ ne pehli seedhi par qadam rakha to aameen kaha, doosri seedhi par pohonche to aameen kaha, jab teesri seedhi par chadhe, to phir aameen kaha. Neeche tashreef laae, to ham ne arz kiya: Allah ke Rasool! Aaj ham ne aap se khilaaf-e-maamool baat suni”.*

“Farmaya: Jibraeel عليه السلام mere paas aae aur kehne lage: Uske liye halaakat ho jo Ramzan paae, lekin uski maghfirat na ho sake. Maine aameen keh diya. Doosri seedhi par pohoncha to Jibraeel عليه السلام ne kaha: Wo bhi halaak ho, jiske paas Aap ka tazkira ho, lekin wo Aap par durood na padhe. Maine aameen kaha. Teesri par Chadha to Jibraeel عليه السلام ne kaha: Wo bhi halaak ho, jiske paas uske maa-baap dono ya ek (1) boodha ho aur wo uske jannat mein daakhile ka sabab na ban sake, maine phir aameen keh diya”. (Mustadrak Alaa Sahihain lil Haakim: V4 P153 [Sanad Hasan])

Imam Haakim رحمه الله ne is hadees ko ‘Sahih-ul-Isnaad’ aur Haafiz Zahbi رحمه الله ne ‘Sahih’ kaha hai.

Tambeeh:

🌀 Syedna Hussain bin Ali رضي الله عنه se mansoob hai ke Rasool Allah ﷺ ne

farmaya: “Mera zikr sun kar jo durood nahi padhta, wo jannat ka raasta bhoool gaya hai”. (Zurriyya-tut-Taahira lid Doolaabi: P88; Mojam-ul-Kabeer lit Tabarani: V3 P128)

Sanad ‘Zaeef’ hai. Muhammad bin Basheer Kindi ghaer-siya hai.

Durood-e-Paak Ke Mukhtalif Alfaaz

① Abdur Rahman bin Ali Laila bayan karte hain ke Syedna Kaab bin Ujrah رضي الله عنه se meri mulaqaat hui. “Kehne lage: Main aap ko azeem-ush-shaan tohfa na du’n, jise maine Rasool Allah ﷺ se sun rakha hai. Arz kiya: Ji zaroor! Kehne lage: Ham ne Rasool Allah ﷺ se sawaal kiya: Allah ke Rasool! Salaam ki taaleem to Allah ne hame’n di hai, lekin aap par durood kaese bheje’n? To farmaya:”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَّجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَّجِيدٌ.

“Allah! Muhammad aur Muhammad ki aal par rahmat farma, jaesa ke Toone Ibrahim aur unki aal par rahmat farmaai, yaqeenan Tu qaabil-e-taareef, badi shaan waala hai. Allah! Muhammad aur Muhammad ki aal par barkat farma, jaesa ke Toone Ibrahim aur unki aal par barkat farmaai, yaqeenan Tu qaabil-e-sataaish aur buzurgi waala hai”. (Sahih Bukhari: 3370; Sahih Muslim: 406)

② Syedna Talha bin Obaidullah bayan karte hain ke: “Maine arz kiya: Allah ke Rasool! Aap par durood kaese padha jaae? To Aap ﷺ ne ye alfaaz sikhaae”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَّجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَّجِيدٌ.

“Allah! Muhammad aur Muhammad ki aal par rahmat farma, jaesa ke Toone Ibrahim par rahmat farmaai, yaqeenan Tu qaabil-e-taareef, badi shaan waala hai. Allah! Muhammad aur Muhammad ki aal par barkat farma, jaesa ke Toone Ibrahim par barkat farmaai, yaqeenan Tu

saahib-e-hamd-o-taareef, buzurgi waala hai". (Musnad Ahmad: V2 P162; Nasai: 1290 [Sanad Hasan])

⑧ Haafiz Ibne Hajar رَحْمَةُ اللهِ عَلَيْهِ ne sanad ko 'Hasan' qaraar diya hai. (At-Talkhees-ul-Habeer: V1 P268)

③ Syedna Abu Masood Ansaari رَحْمَةُ اللهِ عَلَيْهِ bayan karte hain: *"Rasool-e-Akram ﷺ hamare yaha'n tashreef laae. Ham us waqt Syedna Saad bin Obaada رَضِيَ اللهُ عَنْهُ ki majlis mein the. Syedna Basheer bin Saad رَضِيَ اللهُ عَنْهُ ne arz kiya: Allah ke Rasool! Allah Ta'ala ne Aap par durood padhne ka hukm diya hai, durood kaese padhe'n? Aap ﷺ khamosh rahe, ham ne socha kaash! Basheer bin Saad رَضِيَ اللهُ عَنْهُ Aap ﷺ se ye sawaal na karte. Aap ﷺ ne farmaya:*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

"Aye Allah! Muhammad aur Muhammad ki aal par rahmat farma, jaesa ke Toone Ibrahim par rahmat farmaai. Muhammad aur unki aal par barkat farma, jaesa ke Toone jahaano'n mein se Ibrahim ki aal par barkat farmaai, yaqeenan Tu qaabil-e-taareef, badi shaan waala hai". (Farmaya: Salaam usi tarah hai jaese aap jaante hain). (Muwatta Imam Maalik: V1 P179; Sahih Muslim: 405)

④ Syedna Abu Humaid Saadi رَحْمَةُ اللهِ عَلَيْهِ bayan karte hain: *"Sahaba ne arz kiya: Allah ke Rasool! Ham aap par durood kaese padhe'n? Farmaya:"*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

"Allah! Muhammad, unki azwaaj aur unki aulaad par rahmat farma, jaesa Toone Ibrahim ki aal par rahmat ki. Muhammad, unki azwaaj aur unki aulaad par barkat farma, jaese Toone Ibrahim ki aal par barkat ki, yaqeenan Tu qaabil-e-taareef, badi shaan waala hai". (Muwatta Imam Maalik: V1 P165; Sahih Bukhari: 3369; Sahih Muslim: 407)

⑤ Syedna Abu Saeed Khudri رَحْمَةُ اللهِ عَلَيْهِ bayan karte hain: *"Ham ne arz kiya:*

Allah ke Rasool! Salaam ka tariqa to ye hai (jo ham jaante hain), lekin aap par durood kaese padhe'n? Farmaya: padhe'n.."

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ.

"Allah! Tu apne bande-o-rasool Muhammad par rahmat farma, jis tarah Toone Ibrahim ki aal par rahmat farmaai. Muhammad aur unki aal par barkat farma, jis tarah Toone Ibrahim par barkat farmaai".
(Sahih Bukhari: 4798, 6358)

⑥ Syedna Abu Huraira رضي الله عنه bayan karte hain: *"Ham ne arz kiya: Allah ke Rasool! Aap par durood kaese padhe'n? Farmaya:"*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ وَبَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

"Allah! Muhammad aur unki aal par rahmat-o-barkat farma. Jaese Toone Ibrahim aur unki aal par rahmat-o-barkat farmaai. Bila-shubha Tu qaabil-e-taareef aur badi shaan waala hai". (Sharah Mushkil-ul-Aasaar lit Tahaawi: V3 P75 [Sanad Sahih])

🌀 Haafiz Ibne Qaiyyim رحمته الله farmate hain: *"Sanad Bukhari-o-Muslim رضي الله عنه ki shart par sahih hai".* (Jilaa-ul-Afhaam: 44)

🌀 Allama Miqrizi رحمته الله farmate hain: *"Sanad Bukhari-o-Muslim رضي الله عنه ki shart par sahih hai".* (Imtaa-ul-Asmaa: V11 P37)

⑦ Khalid bin Salama رضي الله عنه bayan karte hain: *"Abdul Hameed bin Abdur Rahman ne apne bete ka walima kiya to Musa bin Talha ko bula kar kaha: Abu Isa! Durood ke hawaale se aap ke paas kya taaleem pohonchi hai? Musa kehne lage: Maine Syedna Zaid bin Khaarija رضي الله عنه se poocha, kaha: Maine Rasool Allah ﷺ se sawaal kiya ke durood kaese padhe'n? Farmaya: Namaz adaa kare'n aur zikr-e-Ilaahi mein mashghool rahe'n aur padhe'n:"*

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

“Allah! Muhammad aur unki aal par barkat farma. Jaese Toone Ibrahim par barlat farmaai thi. Bila-shubha Tu qaabil-e-taareef aur badi shaan waala hai”. (Musnad Ahmad: V1 P199; Nasai: 1292 [Sanad Sahih])

☉ Sunan Nasai ke alfaaz hain: ‘اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ’ *“Ya Allah! Muhammad aur Aap ki aal par rahmat farma”*.

⑧ Syedna Abu Masood Ansari رحمته اللہ علیہ bayan karte hain: *“Ek (1) shakhs Rasool Allah ﷺ ke saamne aa-baetha. Ham bhi Aap ﷺ ke paas the. Usne arz kiya: Allah ke Rasool! Salaam ke baare mein ham jaante hain, magar namaz ka durood kya hai? Allah Aap par rahmat farmaae. Aap ﷺ khamosh rahe, hatta ke ham ne khwaahish ki ke kaash ye shakhs aap se sawaal na karta. Phir Aap ﷺ ne farmaya:”*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

“Allah! Nabi-e-Ummi Muhammad aur unki aal par rahmat farma. Jaese Toone Ibrahim aur unki aal par rahmat naazil ki thi. Nabi-e-Ummi, Muhammad aur unki aal par barkat farma, jaese Toone Ibrahim aur unki aal par barkat ki thi. Bila-shubha Tu qaabil-e-taareef aur badi shaan waala hai”. (Musnad Ahmad: V4 P119; Sunan Daraqutni: V1 P354-355 [Sanad Hasan])

Is hadees ko Imam Ibne Khuzaima (Musnad, aur Imam Ibne Hibbaan (Musnad رحمته اللہ علیہ ne ‘sahih’ kaha hai. Imam Haakim رحمته اللہ علیہ (Musnad ne ise ‘Imam Muslim ki shart par sahih’ kaha hai. Haafiz Zahbi رحمته اللہ علیہ ne unki muwaafaqat ki hai.

☉ Imam Daraqutni رحمته اللہ علیہ farmate hain: *“Ye sanad hasan aur muttasil¹ hai”*.

⑨ Syedna Abu Masood Ansari رحمته اللہ علیہ ka bayan hai: *“Rasool Allah ﷺ se arz*

¹ T: (مُتَّصِلٌ) Aisi hadees jiske tamaam raawi ek-dosre se mile hue ho’n [RSB]

kiya gaya: Allah ke Rasool! Aap par durood kis tarah padhe’n? Farmaya”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

“Allah! Muhammad aur unki aal par rahmat-o-barkat farma, jaese Toone jahaano’n mein Ibrahim par barkat farmai thi. Bila-shubha Tu qaabil-e-taareef aur badi shaan waala hai”. (Musnad Ahmad: V4 P118 [Sanad Sahih])

⑩ Syedna Abdullah bin Masood رضي الله عنه farmaya karte the: “Durood mein acche alfaaz ka intikhaab kare’n, kya maaloome wo Aap ﷺ par pesh kiya jaae. Logo’n ne kaha: Aap hame’n wo alfaaz sikha dejiye. Farmaya:”

اللَّهُمَّ اجْعَلْ صَلَاتَكَ، وَرَحْمَتَكَ، وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ، وَإِمَامِ الْمُتَّقِينَ، وَخَاتَمِ النَّبِيِّينَ، مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، إِمَامِ الْخَيْرِ، وَقَائِدِ الْخَيْرِ، وَرَسُولِ الرَّحْمَةِ، اللَّهُمَّ ابْعَثْهُ مَقَامًا مَحْمُودًا، يَغِطُهُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

“Allah! Tu Sayyid-ul-Mursaleen, Imam-ul-Muttaqeen aur Khaatam un Nabiyyeen, Janab Muhammad ﷺ par rahmate’n aur barkate’n farma, jo tere bande-o-rasool, Imam-ul-Khair, Qaaid-ul-Khair aur Rasool-e-Rahmat hain. Allah! Tu unhe’n muqaam-e-Mahmood par faaiz farma, jisse awwaleen-o-aakhireen rashk¹ kare’n. Allah! Muhammad aur unki aal par rahmat farma, jaese Ibrahim aur unki aal par farmaai thi, bila-shubha Toohi qaabil-e-sataaish aur buzurgi waala hai. Allah! Muhammad aur unki aal par barkat farma, jis tarah Toone Ibrahim aur unki Aal par barkat farmaai thi, bila-shubha Tu qaabil-e-taareef aur

¹ T: (زُشْكُ كَرْنَا) Kisi ki khoobi ya khush-bakhti dekh kar ye khayaal karna ke hame’n bhi ye khoobi yak hush-bakhti hail ho jaae (lekin uske paas bhi rahe), ye aarzu ke jo doosre ko haasil hai mujhe bhi mil jaae [RSB]

buzurgi waala hai". (Ibne Majah: 906; Mojam-ul-Kabeer lit Tabarani: V9 P115 H8594; Masnad Shaashi: 611; Daawaat-ul-Kabeer lil Bayhaqi: 177 [Sanad Sahih])

🌀 Haafiz Mughultaai رحمه الله ne sanad ko 'sahih' kaha hai. (Sharah Ibne Majah: V1 P1529)

⑪ Yazeed bin Abdullah bin Shakhaer رحمه الله bayan karte hain: *"Sahaba-o-taabaeen un kalimaat ke saath durood padhna pasand farmate the"*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ، عَلَيْهِ السَّلَامُ.

"Allah! Tu ummi Muhammad ﷺ par rahmat naazil farma". (Fazl us Salaat Alan nabi lil Imam Ismail bin Ishaq: 60 [Sanad Sahih])

⑫ Qissa-e-Meraj mein hai ke Nabi-e-Kareem ﷺ Syedna Jibraeel عليه السلام ke hamraah teesre aasmaan par gae, to unse poocha gaya: *"Aap ke saath kaun hain? Jibraeel عليه السلام ne kaha: Mere saath Muhammad ﷺ hain"*. (Sahih Muslim: 162)

Note:

① 'صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ' ke alfaaz ke saath durood bhejna ummat ka ijmaai amal hai jo ke ek (1) mustaqil¹ daleel hai.

② Deegar ambiya ke asma-e-giraami ke saath bhi ﷺ kehna durust hai.

🌀 Nabi-e-Kareem ﷺ ne farmaya: *"Chunache Isa bin Maryam ﷺ aasmaan se utrenge"*. (Sahih Muslim: 2897)

Faaeda Number 1:

Durood mein Muhammad ﷺ ke saath sirf *Aal* ka zikr ho, to wahaa'n Nabi-e-Kareem ﷺ ki azwaaj aur momin rishtedaaro'n ke saath-saath tamaam muttabieen momineen muraad honge aur jab aal ke saath azwaaj waghaera ka alag zikr ho, to *Aal* se muraad muttabieen honge.

Faaeda Number 2:

🌀 Syedna Abdullah bin Masood رحمه الله bayan karte hain: *"Rasool Allah ﷺ"*

¹ T: (مُسْتَقِل) Apni jagah baaqi rehne waali, hamesha maujood, barqaraar, qaaem [RKT]

ne mujhe tashahhud is haal mein sikhaya ke mera haath Aap ﷺ ke haatho'n ke darmiyaan tha aur you'n sikhaya, jaese Quran ki surah ho"

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَاةُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

"Tamaam qauli, fe'li, aur maali ibaadaat Allah ke liye. Aye Nabi! Aap par Allah ki rahmat, barkat aur salaam ho. Ham par aur Allah ke nek bando'n par salaamati ho. Gawaahi deta hoo'n ke Allah ke siwa koi Ilaah nahi, gawaahi deta hoo'n ke Muhammad ﷺ Allah ke bande aur rasool hain".

"Nabi-e-Kareem ﷺ jab tak zinda rahe, ham ye alfaaz padhte rahe: 'السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ' Aap faut ho gae to ham you'n padhne lage: 'السَّلَامُ عَلَى النَّبِيِّ' Allah ke Nabi ﷺ par salaamati ho". (Musnad Ahmad: V1 P414; Sahih Bukhari: 6265 wal-lafza-lahu)

Haafiz Ibne Hajar رحمه الله farmate hain: "Zaaed alfaaz se muraad ye hai ke Nabi-e-Akram ﷺ ki zindagi mein kaaf (ك) khitaab ke seghe seekhte the: 'السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ' Aye Nabi! Aap par salaamati ho. Aap ﷺ wafaat paa gae to Sahaba ne mukhaatib ka seegha tark kar diya aur ghaayab ke seghe se padhna shuru kar diya, kehne lage: 'السَّلَامُ عَلَى النَّبِيِّ' Allah ke Nabi ﷺ par salaamati ho". (Fath-ul-Baari: V11 P56)

Qasim bin Muhammad bin Abi Bakr رحمه الله bayan karte hain: Syeda Ayesaha رضي الله عنها hame'n tashahhud sikhaati aur haath ke saath ishaara karti thee', wo kehti thee'n:

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَاةُ الزَّكَايَاتُ لِلَّهِ، السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

"Tamaam paakiza qauli, fe'li, aur maali ibaadaat Allah ke liye. Nabi ﷺ! par Allah ki rahmat aur salaam ho. Ham par aur Allah ke nek bando'n par salaamati ho. Gawaahi deta hoo'n ke Allah ke siwa koi Ilaah nahi,

gawaahi deta hoo'n ke Muhammad ﷺ Allah ke bande aur rasool hain". "Syeda Ayesha رضي الله عنها bhi ghaayab ke seghe ke saath salaam padhti thee'n".
(Al Mukhallisiyaat li-Abi at-Taahir al Mukhallis: 2521 [Sanad Sahih])

🌀 Syeda Ayesha رضي الله عنها se mukhaatib ke seghe ke saath bhi ek (1) riwayat aa hai:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، اُسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

"Tamaam qauli, fe'li, aur maali ibadaat Allah ke liye. Aye Nabi! Aap par Allah ki rahmat, barkat aur salaam ho. Ham par aur Allah ke nek bando'n par salaamati ho. Gawaahi deta hoo'n ke Allah ke siwa koi Ilaah nahi, gawaahi deta hoo'n ke Muhammad ﷺ Allah ke bande aur rasool hain". (Al Mukhallisiyaat li-Abi at-Taahir al Mukhallis: 450 [Sanad Sahih])

🌀 Syedna Abdullah bin Umar رضي الله عنه bhi ghaayab ke seeghe ke saath baee'n-alfaaz¹ tashahhud padh liya karte the:

بِسْمِ اللَّهِ، التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ لِلَّهِ، الزَّكَايَاتُ لِلَّهِ، السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، اُسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، شَهِدْتُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

"Bismillah, tamaam paakiza qauli, fe'li, aur maali ibadaat Allah ke liye. Nabi par Allah ki rahmat, barkat aur salaam ho. Ham par aur Allah ke nek bando'n par salaamati ho. Gawaahi deta hoo'n ke Allah ke siwa koi Ilaah nahi, gawaahi deta hoo'n ke Muhammad ﷺ Allah ke bande aur rasool hain". (Muwatta Imam Maalik: V1 P91 [Sanad Sahih])

🌀 Ataa bin Abi Rabaah رضي الله عنه bayan karte hain: *"Sahaba Ikraam رضي الله عنهم Nabi-e-Akram ﷺ ki zindagi mein 'السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ' padha karte the, jab Aap ﷺ wafaat paa-gae to Sahaba ne ye padhna shuru kar diya: 'اُسَّلَامُ عَلَى النَّبِيِّ' Allah ke Nabi par salaamati ho".* (Fath-ul-Baari: V2 P314-315 [Sanad Sahih])

🌀 Haafiz Ibne Hajar رحمه الله ne sanad ko 'sahih' kaha hai.

¹ T: (بائين الفاظ) Khule alfaaz mein [RSB]

🌀 Tawoos bin Keesaan رضي الله عنه bhi tashahhud mein ‘الْسَّلَامُ عَلَى النَّبِيِّ’ padhte the. (Musnad-as-Siraaj: 825 [Sanad Sahih])

🌀 Allama Subki رحمته الله (d 756h) farmate hain: “Agar Sahaba رضي الله عنهم se ba-segha-e-ghayab salam padhna saabit ho jaae to ye daleel hai ke Nabi-e-Akram صلى الله عليه وسلم ki wafaat ke baad ba-segha-e-khitaab salam kehna waajib nahi. Chunache you’n bhi kaha jaa sakta hai ‘الْسَّلَامُ عَلَى النَّبِيِّ’ Nabi par salamati ho”. (Fath-ul-Baari: V2 P314)

🌀 Haafiz Ibne Hajar رحمته الله, Allama Subki رحمته الله ki baat par tabsara karte hain: “Main kehta hoon ke bila-shak-o-shubha ye baat durust hai”. (Fath-ul-Baari: V2 P314)

Waazeh ho ke tashahhud mein ‘الْسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ’ aur ‘الْسَّلَامُ عَلَى النَّبِيِّ’ dono alfaaz padhna durust hai. Nabi-e-Kareem صلى الله عليه وسلم ke taaleem-karda alfaaz hi oola-o-afzal hain. Albatta Sahaba رضي الله عنهم se manqool alfaaz jawaaz¹ par mahmool² hain.

Faaeda Number 3:

Salaama Kindi se marwi hai ke Syedna Ali bin Abi Taalib رضي الله عنه logo’n ko ye durood sikhaate:

اللَّهُمَّ دَاجِي الْمَذْحُوتِ، وَبَارِي الْمَسْمُوكَاتِ، وَجَبَّارَ الْقُلُوبِ عَلَى فُطْرَتِهَا شَقِيَّهَا وَسَعِيدِهَا، اجْعَلْ شَرَائِفَ صَلَوَاتِكَ، وَنَوَامِي بَرَكَاتِكَ، وَرَافِعَ تَحِيَّاتِكَ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، الْخَاتِمِ لِمَا سَبَقَ، وَالْفَاتِحِ لِمَا أُغْلِقَ، وَالْمَعْلُومِ الْحَقَّ بِالْحَقِّ، وَالذَّامِعِ جَيْشَاتِ الْأَبَاطِيلِ، كَمَا كَمَلَ فَاضْطَلَعَ بِأَمْرِكَ لِطَاعَتِكَ، مُسْتَوْفِرًا فِي مَرْضَاتِكَ بَعِيرٍ مُلْكٍ فِي قَدَمٍ، وَلِضَا وَهْنٍ فِي عِزِّمْ، دَاعِيًا لِيُوحِيكَ، حَافِظًا لِعَهْدِكَ، مَاضِيًا عَلَى نَفَادِ أَمْرِكَ حَتَّى أَوْزَى تَبَسُّمًا لِقَابِسٍ بِهِ، هُدَيْتَ الْقُلُوبَ بَعْدَ خِرَاصَاتِ الْفِتَنِ وَالْإِثْمِ بِمُوضِحَاتِ الْأَعْلَامِ، وَمَسَرَّاتِ الْإِسْلَامِ وَمَائِرَاتِ الْأَحْكَامِ، فَهُوَ أَمِينُكَ الْمَأْمُونُ، وَخَازِنُ عِلْمِكَ الْمَخْرُوجِ، وَشَهِيدُكَ يَوْمَ الدِّينِ، وَمَبْعُوثُكَ نِعْمَةً، وَرَسُولُكَ بِالْحَقِّ رَحْمَةً، اللَّهُمَّ افْسَحْ لَهُ مَتَفَسِّحًا فِي عَذْلِكَ، وَاجْزِهِ مُضَاعَفَاتِ الْخَيْرِ مِنْ فَضْلِكَ، لَهُ مَهْنِيَّاتٌ غَيْرُ مُكَدَّرَاتٍ مِّنْ قُوْرِ تَوَابِكَ الْمَعْلُومِ وَجَرِيلِ

¹ T: (جواز) Shar-an kisi baat ka jaaaz ya rawaa hona, (sharai ya qanooni) ijaazat ya ikhtiyar [RKT]

² T: (محمول) Gumaan kiya gaya, zann kiya gaya, qiyaas [RKT]

عَطَاكَ الْمَجْلُولُ، اللَّهُمَّ أَعْلِ عَلَى بَنَاءِ الْبَاقِينَ بِنَائَهُ، وَأَكْرِمْ مَنَوَاهُ لَدَيْكَ وَنُزْلَهُ، وَاتِّمِمْ لَهُ نُورَهُ وَأَجْرَهُ مِنْ ابْتِعَائِكَ لَهُ، مَقْبُولَ الشَّهَادَةِ مَرْضِيَّ الْمَقَالَةِ، ذَا مَنْطِقٍ عَدْلٍ، وَكَلَامٍ فَضْلٍ، وَحُجَّةٍ وَبُرْهَانٍ عَظِيمٍ.

(Al Ausat lit Tabarani: 9089; Ash-Shariah lil Aajiri: 420; Kitab us Salaat Alan Nabi ﷺ li-Ibne Abi Aasim: 23)

Sanad ‘zaeef’ hai.

❶ Salaama kindi ‘majhool’ hai.

🌀 Imam Abu Haatim Raazi رحمه الله ne ‘majhool’ kaha hai. (Al Jarh wa Taadeel li-Ibne Abi Haatim: V4 P301)

❷ Salaama Kindi ka Syedna Ali رضي الله عنه se simaa nahi hai, lihaaza riwayat mursala¹ hai.

🌀 Imam Abu Haatim Raazi رحمه الله farmate hain: “*Salama Kindi ne Syedna Ali رضي الله عنه se durood ke baare mein mursal riwayat bayan ki hai*”. (Al Jarh wa Taadeel li-Ibne Abi Haatim: V4 P300)

🌀 Haafiz A’laai (صلاح الدين العلائي) رحمه الله farmate hain: “*Salama Ka Syedna Ali رضي الله عنه se simaa nahi aur ye hadees mursal hai*”. (Jaame ut Tehseel: 183; Tohfa-tut-Tehseel lil Haafiz Abi Zurah al Iraqi: P142)

🌀 Haafiz Ibne Kasir رحمه الله farmate hain: “*Imam Ibne Qutaiba رحمه الله apni kitab ‘Mushkil-ul-Hadees’ mein is riwayat par kalaam kiya hai. Isi tarah ki baat Abu Hussain, Ahmad bin Faaris Lughawi ne apne risaala ‘Fazaael-e-Durood’ mein zikr ki hai. Lekin us risaale ki sanad mahel-e-nazar² hai. Hamare Ustaaz Haafiz Abul Hajjaaj Mizzi رحمه الله ne farmaya: ‘Salama Kindi majhool hai, Syedna Ali رضي الله عنه se mulaqaat bhi nahi hui’.*”. (Tafseer Ibne Kasir: V6 P462 ت Salama)

🌀 Haafiz Sakhaawi رحمه الله ne is riwayat ko ‘zaeef’ qaraar diya hai. (Al Qaul-ul-Badee: P34)

Tambeeh:

¹ T: (مُرْسَل) Wo hadees jis ka raawi taabai ho aur jis ka silsila kisi sahaabi se na chala ho [RKT]

² T: (مَحَلَّ نَظَر) Fikr-o-taammul ka muqaam, jaae eteraaz, jis mein ikhtelaaf ki gunjaaesh ho, muqaam-e-fikr [RKT]

☪ Mufti Ahmad Yar Khan Naeemi Saahab likhte hain: “*Aur ye masla bhi yaad rakhna zaroori hai ke namaz waala durood-e-ibrahimi sirf namaz mein padh sakte hain, namaz ke alaawa padhna gunaah aur naajaaez hai. Is liye ke us mein salaam nahi hai, halaanke ba-hukm-e-qurani salam padhna bhi durood sharif ke saath usi tarah waajib hai jis tarah durood sharif wo durood-e-naaqis hai jis mein salaam na ho. Durood-e-Ibrahimi namaz mein is liye jaaez hai ke tashahhud mein salam padh liya gaya waha’n aayat-e-salaat par mukammal amal ho gaya, wahaabi deobandi hazraat choonke salaam ke munkir aur dushman hain isi liye wo durood-e-ibrahimi padhne par zor dete hain. Unki dekha-dekhi baaz jaahil peer apni himaaqat se durood-e-ibrahimi padhne ka hukm dete hain, magar Quran-e-Majeed ki aayat par ghaur nahi karte, har wazifa ke liye sab se mukammal aur mukhtasar durood sharif khudri (خضریٰ) hai wo padhna chaahiye*”. (Tafseer-e-Naeemi: V16 P110 [Naeemi Kutub Khaana, Gujrat])

Mazkoora ibaaat ka mafhoom kuch you’n hai:

- ❶ Durood-e-Ibrahimi namaz ke alaawa kisi mauqa par padhna gunaah aur naajaaez hai aur namaz mein sirf is liye jaaez hai ke tashahhud mein durood se pehle salaam padh liya hota hai. Warna waha’n bhi us durood ki jagah nahi banti.
- ❷ Salaam ke baghaer durood-o-sawaab ki bajaee naajaaez aur gunaah ka sabab hai.
- ❸ Akele Durood-e-Ibrahimi se salaam ka inkaar laazim aaega, jo log akela durood padhte hain, wo salaam ke munkir aur dushman hain.
- ❹ Akele Durood-e-Ibrahimi ki talqeen¹ karne waale log ahmaq² hain.
- ❺ Durood-e-Ibrahimi ki bajaee durood-e-khudri padhna chaahiye.

Hamaari Guzaarish:

Salaf mein koi bhi is tarah ki baat nahi kehta, Mufti Saahab ka ye

¹ T: (تَلْقِين) Hidaayat, naseehat, sikhlaana, taaleem dena [RKT]

² T: (أَحْمَق) Bewaqaof, naa-samajh [RKT]

tafarrud¹ ahle ilm ke nazdeek qaabil-e-iltifaat² nahi. Durood ke alfaaz khoobsoorat hone chaahiye, un mein shirk ka shaaeba³ tak na ho, ghuloo se paak ho'n, neez bid-ee (بدعی) nazariyaat ke muaiyyad⁴ na ho'n.

Iske bar-aks market mein dastiyaab aksar durood bidaat ka aameeza⁵ hote hain aur ghuloo se labrez hote hain, shirk ki boo unse aarahi hoti hai. Muqaam-e-haerat-o-istejaab⁶ magar ye hai ke baaz meherbaano'n ne unke fazaael bhi bayaan kar rakhe hain, jin ka zakhira-e-hadees mein zikr tak nahi, us qabeel⁷ ke chand durood darj-e-zel hain.

| | | |
|----------------------|---------------------|---------------------|
| ① Durood-e-Shafaa-at | ② Durood-e-Ghausiya | ③ Durood-e-Lakhi |
| ④ Durood-e-Taaj | ⑤ Durood-e-Tanjina | ⑥ Durood-e-Hazaarah |
| ⑦ Durood-e-Maahi | ⑧ Durood-e-Abdoosi | ⑨ Durood-e-Khudri |
| ⑩ Durood-e-Naariya | ⑪ Durood-e-Kawamil | ⑫ Durood-e-Ziyaarat |

Durood-o-salaam ki fazilat mein 'aab-e-kausar' naami kitaab jhooti aur be-sanaad riwayaat par mushtamil hai, lihaaza usse ijtinaab keejiye.

Tambeeh:

'الْصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ' is aqeede se padhna jaaez nahi ke Nabi-e-Kareem ﷺ sun rahe hain ya haazir-o-naazir hain.

🌀 Haaji Imdadullah Makki Saahab kehte hain:

¹ T: (تَفَرُّدٌ) Infiraadiyat [RKT] akela hona [RSB]

² T: Tawajjo, raghbat [FL]

³ T: (شَائِبَةٌ) Shak, imkaan, gunjaaesh, gumaan [RKT]

⁴ T: (مُؤَيَّدٌ) Jiski taaeed/himaayat ki jaae [RKT] Jinke padhne se bid-ee nazariyaat/taaeed ko himaayat na mile [RSB]

⁵ T: (آمِزَةٌ) Aameez kiya hua, murakkab, blend, mixture [RKT]

⁶ T: (اِسْتِغْجَابٌ) Taajjub, hairat [RKT]

⁷ T: (قَبِيلٌ) Qism, giroh, silsila, sort, kind, category [RKT]

“الْصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ” *Ba-segha-e-khitaab*¹ baaz log kalaam karte hain. Ye ittisaal² maanawi par mabni hai. “لَهُ الْخَلْقُ وَالْأَمْرُ” *aalam-e-amr muqaiyyid bahajat-o-tarf-o-qurb-o-baad waghaera nahi hai. Pas iske jawaaz mein shak nahi hai*” . (Imdaad-ul-Mushtaaq az Ashraf Ali Thansi: P59)

‘littisaal-e-Maanawi’ jaesi sufiyaana istilahaat motabar nahi, ye nazariya Nabi-e-Kareem ﷺ ki us hadees ke bhi khilaaf hai jiske mutaabiq farishte durood pohonchaane par maamoor honge.

☉ Allama Ashraf Ali Thanwi Deobandi Saahab kehte hain: “*Albatta agar is khitaab se awaam mein mafsadah*³ *ho to uska izhaar mamnoo hoga*” . (Imdaad-ul-Mushtaq: P59)

☉ Mufti Taqi Usmani Saahab kehte hain: “*Behrehaal durood-o-salaam mein alfaaz-e-khitaab ka istemaal agar kisi ghalat aqeeda se na bhi ho to tab bhi muwahhum*⁴ *shirk-o-iftira*⁵ *hone ki wajah se mamnoo hai*” . (Dars-e-Tirmizi: V2 P255)

Ek (1) Hikaayat:

Allama Ashraf Ali Thanwi ke ek (1) mureed ne apna ek (1) waaqia likh kar bheja. Us par Thanwi Saahab ka tabsara mulaahaza ho: “*Khwaab mein dekhta hoo’n ke kalma sharif ‘لا إله إلا الله محمد رسول الله’ padhta hoo’n, lekin Muhammad ur Rasool Allah ki jagah huzoor (Ashraf Ali Thanwi) ka naam leta hoo’n. Utne mein dil ke andar khayaal paeda hua ke tujhe ghalati hui kalma sharif ke padhne mein. Usko sahih padhna chaahiye*”.

“*Is khayaal se dobara kalma sharif padhta hoo’n, dil par to ye hai ke sahih padha jaawe, lekin zabaan se be-saakhta bajaaye Rasool Allah ﷺ ke naam ke Ashraf Ali nikal jaata hai. Halaanke mujh ko is baat ka ilm hai ke is tarah durust nahi, lekin be-ikhtiyaar zabaan se*

¹ T: (بَصِيغَةُ خَطَاب) Ek-dosre ke roo-ba-roo guftagu karne/baat-cheet karne ki shakl mein [RSB]

² T: (اتِّصَال) Qurb, nazdeeki, milna [RKT]

³ T: (مَفْسَدَةٌ) Jhagda fasaad [RKT]

⁴ T: (مُوهَم) Wahm mein daalne waala, shak mein mubtala karne waala [RKT]

⁵ T: (اِفْتِرَا) Bohtaan, tohmat, jhoota ilzaam, khilaaf-e-waaqia ya ghalat baat [RKT]

yehi kalma nikalta hai”.

“Do-teen (2-3) baar jab yehi soorat hui to huzoor (Ashraf Ali) ko apne saamne dekhta hoo’n aur yehi chand shakhs huzoor ke paas the, lekin utne mein meri ye haalat ho gai ke main khada-khada ba-wajah iske ke riqqat-taari¹ ho gai, zameen par gir gaya aur nihaayat zor ke saath ek (1) cheekh maari aur mujh ko maaloom hota tha ke mere andar koi taaqat baaqi nahi rahi”.

“Utne mein banda khwaab se bedaar ho gaya, lekin badan mein ba-dastoor be-hisi thi aur wo asar-e-naa-taaqti² ba-dastoor tha, lekin haalat-e-khwaab aur bedaari mein huzoor hi ka khayaal tha, lekin haalat-e-bedaari mein kalma sharif ki ghalati par jab khayaal aaya to is baat ka irada hua ke us khayaal ko dil se door kiya jaawe. Us waaste ke phir koi aesi ghalati na ho jaawe”.

“Baae’n-khayaal banda baeth gaya aur phir doosri karwat let kar kalma sharif ki ghalati ke tadaaruk³ mein Rasool Allah ﷺ par durood sharif padhta hoo’n, lekin phir bhi ye kehta hoo’n:

‘اللهم صل على سيدنا و نبينا و مولانا اشرف على’ ‘Allahumma Salli Ala Syedna wa Nabiyyina wa Maulana Ashraf Ali’, halaanke ab bedaar hoo’n khwaab nahi lekin be-ikhtiyaar hoo’n, majboor hoo’n, zabaan apne qaabu mein nahi. Us roz aesa hi kuch khayaal raha to doosre roz bedaari mein riqqat rahi, khoob roya aur bhi bahut si wujuhaat hain jo huzoor (thanwi) ke saath baais-e-mohabbat hain, kaha’n tak arz karu’n?”

“Jawaab: Is waaqia mein tasalli thi ke jiski taraf tum rujoo karte ho, wo be-aenihi⁴ Ta’ala muttabe sunnat hai”. (Al-Imdaad Safar: 1336h P35)

Azwaaj-e-Mutahharaat (ﷺ) Par Durood

Rasool Allah ﷺ ki azwaaj-e-mutahharaat ﷺ par durood padhna

¹ T: (رَقَّتْ طَارِي هَوْنًا) Jazbaati hona, become emotional [RSB]

² T: (نا طَاقَتِي) Kamzori, naa-tawaani, zaeefi, zof, weakness, debility [RKT]

³ T: (تَدَارُك) Talaafi [RKT]

⁴ T: (بِعَيْنِهِ) Hoo-bahoo, bilkul, waisa hi [RKT]

mashroo¹ hai. Quran-o-Sunnat aur ijmaa-e-ummat ki roo se wo bhi ahle baet mein shaamil hain:

Quran-e-Kareem Ki Raushni Mein:

❁ Quran-e-Kareem Azwaaj-e-Mutahharaat ﷺ se mukhaatib hai:

Ahle Baet! Allah Chaahta Hai Ke Aap Se
Gunaah Door Kar De Aur Aap Ko Khoob
Paak-saaf Kar De. (Surah-al-Ahzaab: 33) إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ
أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

❁ Syedna Abdullah bin Abbas ؓ farmate hain: “*Ye aayat Nabi-e-Akram ﷺ ki azwaaj ke baare mein naazil hui hai*”. (Tafseer Ibne Kasir: V6 P410 bi-tehqeeq Salaama [Sanad Hasan])

❁ Ikrima ؓ farmate hain: “*Main us par mubaahale ko taiyyaar hoo’n ke ye aayat Nabi-e-Kareem ﷺ ki biwiyo’n ke baare mein naazil hui*”. (Tafseer Ibne Kasir: V6 P411 [Sanad Hasan])

❁ Haafiz Ibne Kasir ؓ (d 774h) farmate hain: “*Ye aayat nas hai ke Azwaaj-e-Rasool ﷺ ahle baet mein shaamil hain, kyunke Azwaaj-e-Mutahharaat ﷺ hi is aayat ke nuzool ka sabab hain*”. (Tafseer Ibne Kasir: V6 P410 bi-tehqeeq Salaama)

❁ Neez farmate hain: “*Agar ye muraad ho ke Azwaaj-e-Mutahharaat ﷺ ke alaawa koi bhi is aayat ke nuzool ka sabab nahi, to ye baat durust hai. Agar ye muraad liya jaae ke ahle baet ke mafhoom mein Azwaaj-e-Mutahharaat ﷺ ke alaawa koi shaamil nahi, to ye mahel-e-nazar hai, kai ahadees bataati hain ke ahle baet ka mafhoom wasee hai*”. (Tafseer Ibne Kasir: V6 P411 bi-tehqeeq Salaama)

Aayat ka mafhoom agarche ye hai ke Nabi-e-Kareem ﷺ ki biwiyaa’n ahle baet mein shaamil hain, lekin sahih ahadees se maaloom hota hai ke ye sharf deegar rishtedaaro’n aur qaraabat-daaro’n ko bhi mila hai, balke agar biwiyaa’n ahle baet hain to rishtedaar bil-oola ahle baet mein shaamil hain.

❁ Haafiz Ibne Kasir ؓ (d 774h) farmate hain: “*Quran-e-Kareem mein*

¹ T: (مَشْرُوع) (Shariyat ki roo-se) Jaaez, mutaiyyan, muqarrar [RKT]

tadabbur karne waala jis cheez mein shubha nahi kar sakta, wo ye hai ke Nabi-e-Akram ﷺ ki azwaaj Allah Ta'ala ke is farmaan mein daakhil hain:

Ahle Baet! Allah Chaahta Hai Ke Aap Se Har Gunaah Door Kar De Aur Aap Ko Khoob Paak-saaf Kar De.

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.
(Surah-al-Ahzaab: 33)

Siyaaq-e-kalaam azwaaj-e-mutahharaat ﷺ waale mafhoom ke saath hai. Uske baad Allah ne farmaya:

Aye Nabi Ki Azwaaj! Allah Ki Aayaat-o-Hukm Jo Aap Ke Gharo'n Mein Tilaawat Ki Jaati Hain, Unhe'n Yaad Kare'n.

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ.
(Surah-al-Ahzaab: 34)

“Kitab-o-Sunnat ki jo nusoos Allah Ta'ala tumhare gharo'n mein Rasool ﷺ par naazil karta hai, un par amal kare'n. Imam Qataada samet kai ahle ilm ne ye tafseer ki hai. Muraad ye hai ke aye Nabi ki azwaaj! Us nemat ko yaad karo, jo khaas aap ko nasib hui ke wahee sirf aap ke gharo'n mein naazil hoti hai”.

“Syeda Ayesha Siddiqah رضي الله عنها us nemat mein sab se aage thee'n, sabse badh kar us ghanimat se faaeda uthaane waali thee'n aur us be-bahaar rahmat ka sabse ziyaada hissa paane waali thee'n. Uski wajah ye thi ke wahee Rasool-e-Akram ﷺ ki kisi zauja ke bistar par nahi utri, siwaake Syeda Ayesha رضي الله عنها ke, jaesa ke unho'n ne khud bayan farmaya. Wajah is khusoosiyat ki ye thi ke Rasool Allah ﷺ ne Syeda Ayesha رضي الله عنها ke siwa kisi baakirah se shaadi nahi ki, isi tarah Syeda Ayesha رضي الله عنها se Aap ﷺ ke siwa kisi mard ne khilwat ikhtiyaar nahi ki. Chunache us imtiyaaz ke liye Syeda Ayesha رضي الله عنها ka intikhaab hi munaasib tha. Is aayat ke mutaabiq Azwaaj un Nabi ﷺ ahle baet mein se hain, to laazim hai ke Aap ﷺ ke rishtedaar bhi ahle baet mein ho'n, Rasool Allah ﷺ ka farman hai: Mere ghar waale ahle baet hone ke ziyaada haqdaar hain”.

“Uski ek (1) misaal Sahih Muslim mein maujood hai: Rasool Allah ﷺ se poocha gaya ke quran mein jiske baare mein hai, ke wo pehle din se taqwa par istiwaar ki gai thi, wo kaunsi masjid hai? Farmaya: Meri ye masjid ‘masjid-e-nabawi’ hai. Halaanke ye aayat to masjid-e-quba ke baare mein naazil hui thi, lekin jab masjid-e-quba pehle din se hi taqwa par istiwaar ki gait hi, to masjid-e-nabawi is naam ki ziyaada haqdaar thi. Ahle baet ka muaamala bhi aesa hi hai”.
(Tafseer Ibne Kasir: V6 P415-415 bi-tehqqeq salama)

Ahadees Ki Raushni Mein:

☉ Nabi-e-Kareem ﷺ ne khuba irshad farmaya: *“Musalmanno! Kaun us shakhs se badla lega, jisne mere Ahle Baet ke hawaale se mujhe takleef di hai? Allah ki qasam! Meri biwi saraapa khaer hai”.* (Sahih Bukhari: 4850; Sahih Muslim: 2770)

☉ Hussain bin Sabrah رحمه الله ne Syed Zaid bin Arqam رضي الله عنه se poocha: *“Zaid! Nabi-e-Akram ﷺ ke ahle baet kaun hain? Aap ﷺ ki azwaaj ahle baet mein shaamil nahi? Syedna Zaid bin Arqam رضي الله عنه ne farmaya: ‘Aap ﷺ ki azwaaj ahle baet mein shamil hain’.”.* (Sahih Muslim: 2408)

☉ Umme Salama رضي الله عنها chaadar waali hadees mein bayan karti hain: *“Maine arz kiya: Allah ke Rasool! Kya mein aap kea hl se nahi? Farmaya: Kyoun nahi, aap bhi chaadar mein daakhil ho jaae’n. Rasool Allah ﷺ apne chachazaad Syedna Ali, Apne nawaaso’n (Syedna Hasan-o-Hussain) aur apni beti Syeda Fatima رضي الله عنها ke liye dua kar chuke, to main bhi chaadar mein daakhil ho gai”.* (Musnad Ahmad: V6 P298 [Sanad Hasan])

Saabit hua ke Rasool Allah ﷺ ke ahle baet do (2) tarah ke hain: *“Az-rooe Quran Nabi-e-Kareem ﷺ ki azwaaj ahle baet hain, jabke ba-zabaan-e-nubuwwat Aap ﷺ ke rishtedaar bhi Ahle Baet hain. Azwaaj par durood padhna mashroo hai, kyunke wo ahle baet hain”.*

☉ Syed Abu Humaid Saadi رضي الله عنه bayan karte: *“Sahaba رضي الله عنهم ne arz kiya: Allah ke Rasool! Ham aap par durood kaese padhe’n? Farmaya:*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ،

كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ.

“Allah! Muhammad, unki azwaaj aur unki aulaad par rahmat farma, jaese Toone Ibrahim ki aal par rahmat farmaai, Muhammad unki azwaaj aur unki aulaad par barkat farma, jaese Toone Ibrahim ki aal par barkat farmaai, yaqeenan Tu qaabil-e-taareef, badi shaan waala hai”. (Muwatta Imam Maalik: V1 P165; Sahih Bukhari: 3369; Sahih Muslim: 407)

☉ Syeda Ayesha رضي الله عنها ke paas sadqa ka gosht aaya to aap ne waapas kar diya, farmaya: *“Ham aal-e-Muhammad ﷺ hain, ham par sadqa halaal nahi”*. (Musannaf Ibne Abi Shaiba: V3 P213 [Sanad Sahih])

‘Sallallahu Alaehe Wasallam’ Ka Ikhtisaar!

‘صلم’, ‘صعم’, ‘ص’, ‘صلی اللہ علیہ وسلم’ Sallallahu Alaehe Wasallam ki jagah ‘صلی اللہ علیہ وسلم’, ‘صلو’, aur ‘صلعم’ jaese rumooz-o-isharaat¹ ka istemaal hukm-e-Ilaahi aur manhaj-e-salaf-o-saaliheen ki mukhalifat hai. Ye qabeeh aur bid-ee ikhtisaar khilaaf-e-adab hai. Ye aesi behooda istilaah hai ke koi naadaan hi us par iktifa kar sakta hai.

☉ Haafiz Sakhavi رحمۃ اللہ علیہ (d 902h) bayan karte hain: *“Aye likhne waale! Apni likhaai mein Rasool Allah ﷺ par durood ki is tarah ramz² likhne se ijhtinaab karo ke do (2) ya teen (3) chaar harfo’n par iktifa kar lo. Is tarah durood ki soorat naaqis³ ho jaati hai, jaese sust aur bahut se jaahil ajmiyo’n ka tarz-e-amal hai aksar talab bhi us ghalat ka shikaar hain. Wo ﷺ ki jagah ‘صلی اللہ علیہ وسلم’, ‘صلعم’, ‘ص’, ‘صلو’ likhte hain. Ye tariqa-e-kitaabat mein naqs ki bina par ajr mein kami ki wajah se ghaer-mustahsan⁴ hai”*. (Fath-ul-Mughees Bi-sharah Alfiyatul Hadees: V3 P71-72)

☉ Allama Abu Yahya Zakariyya Ansaari رحمۃ اللہ علیہ (d 926h) farmate hain: *“Tamaam Ambiya Ikraam aur farishto’n par bol kar aur likh kar durood-o-salaam bhejna masnoon hai, jaesa ke Allama Nawawi رحمۃ اللہ علیہ ne*

¹ T: (رُفُوز) Raaz, nishanaat, nukaat, alaaem [RKT]

² T: (رمز) Aam taur se samajh mein na aane waali baat [RKT]

³ T: (ناقص) Adhoora, naa-mukammal, aebdaar, khoti [RKT]

⁴ T: (غیر مُسْتَحْسَن) Naapasandida [RKT]

tamaam motabar ahle ilm ke ijma se ye baat naql ki hai". (Fath-ul-Baaqi Bi-sharah Alfiyatul Iraqi: V2 P44)

🌀 Allama Ibne Hajar Haethami رَحْمَةُ اللهِ عَلَيْهِ (d 974h) farmate hain: *"Isi tarah Allah ke Rasool ke naam ke baad رَحْمَةُ اللهِ عَلَيْهِ likhna chaahiye. Khalaf-o-salaf ki yehi aadat rahi hai. Albatta durood ko ikhtisaar ke saath likhna durust nahi, jaese: 'صَلِّعُمْ' ye moharram logo'n ki aadat hai"*. (Al Fataawa al Hadeesiyya: V1 P164)

🌀 Haafiz Abul Qasim Hamza bin Muhammad Kinaani رَحْمَةُ اللهِ عَلَيْهِ (d 357h) farmate hain: *"Main hadees likha karta tha, jab Nabi-e-Kareem رَحْمَةُ اللهِ عَلَيْهِ ka zikr aata, to 'صَلَّى اللهُ عَلَيْهِ' likh deta, 'وَسَلَّمَ' na likhta. Ek (1) din khwaab mein Nabi-e-Kareem رَحْمَةُ اللهِ عَلَيْهِ ki ziyaarat hui, farmaya: Durood poora kyon nahi likhte? Uske baad jab bhi maine 'صَلَّى اللهُ عَلَيْهِ' likha to saath 'وَسَلَّمَ' bhi likha"*. (Muqaddama Ibne Salaah: P300 [Sanad Sahih])

🌀 Allama Taiyyabi رَحْمَةُ اللهِ عَلَيْهِ (d 743h) farmate hain: *"Nabi-e-Akram رَحْمَةُ اللهِ عَلَيْهِ par durood padhna Aap رَحْمَةُ اللهِ عَلَيْهِ ki taazeem-o-takreem hai. Jo Allah ke Rasool aur uske habib ki taazeem karega, Allah use azmat ataa farmaenge aur duniya-o-aakhirat mein uski shaan buland karenge. Jo aap ki taazeem nahi karta, Allah use zaleel kar denge. Matlab ye ke kisi aaqil, bil-khusoos khaalis momin se baeed hai ke wo apni zabaan par chand kalimaat jaari na kar sake, jin ke badle wo Allah Ta'ala kid us (10) rahmato'n ke husool, dus (10) darajaat ki bulandi aur dus (10) gunaaho'n ki maafi se behrawar na ho jaae. Phir wo us ghanimat se faaeda na uthaae aur durood usse reh jaae. Aesa shakhs mustahiq hai ke Allah us par zillat naazil kare aur us par Allah ka ghazab ho. Aksar tibbiyeen ki aadat hai ke wo durood likhne ke bajaae ishaare par iktifa karte hain"*. (Sharah Mishkat: V2 P131)

🌀 Mufti Muhammad Shafi Saahab, Allama Ashraf Ali Thanwi Saahab se naql karte hain: *"Farmaya ke Huzoor رَحْمَةُ اللهِ عَلَيْهِ ke naam mubaarak ke saath durood sharif padhna waajib hai, agar kisi ne sirf lafz 'صَلِّعُمْ' qalam se likh diya, zabaan se durood-o-salaam nahi padha to mera gumaan ye hai ke waajib ada nahi hoga, majlis mein chand ulama bhi the, unho'n ne usse ikhtilaaf kiya aur arz kiya ke aaj kal lafz 'صَلِّعُمْ' poore durood*

par dalaalat-e-taamma¹ karne laga hai, is liyekaafi maaloom hota hai”.

“Hazrat ne farmaya: Mera is mein sharah-sadr² nahi hua, dar-asl baat to ye hai ke Huzoor ﷺ jaese mohsin khalq ke muaamala mein ikhtisaar ki koshish aur kaawish hi kuch samajh mein nahi aati. Agar Aap ﷺ hamare muaamala mein ikhtisaraat se kaam lene lage’n, to ham kaha’n jaae’n? Ahqar Jaame (Mufti Muhammad Shafi) arz karta hai ke jaha’n tak ke zaroorat ka taalluq hai, sabse ziyaada zaroorat ikhtisaar ki, hazraat-e-mohaddiseen ko thi, jin ki har satar³ mein taqriban Huzoor ﷺ ka naam mubaarak aata hai, magar aap aimma-e-hadees ki kitaabo’n ka mushaahada farmale’n ke unho’n ne har-har jagah naam-e-mubaarak ke saath poora durood-o-salaam likha hai, ikhtisaar karna pasand nahi kiya”. (Majaalis Hakeem-ul-Ummat: P241)

🌀 Allama Anwar Shah Kashmiri رحمه الله farmate hain: *“Jaan leejije ke ﷺ ki jagah jo ‘صلعم’ ka lafz bola aur likha jaata hai wo naa-pasand hai”.* (Al-Arf ush Shazi: V1 P110)

🌀 Allama Muhammad Zakariyya Tablighi Deobandi Saahab likhte hain: *“Jab ism-e-mubaarak likhe, salaam-o-salaam bhi likhe, yaane ﷺ poora likhe, us mein kotaahi na kare. Sirf ‘ ’ ’ ya ‘صلعم’ par iktifa⁴ na kare”.* (Tablighi Nisaab: P769)

🌀 Allama Muhammad Amjad Ali Barailwi Saahab likhte hain: *“Aksar log aaj-kal durood sharif ke badle ‘صلعم’, ‘عم’, ‘ ’’, ‘ ’’ likhte hain ye naajaaez-o-sakht haraam hai”.* (Bahaar-e-Shariyat: Hissa Suwam: P87)

Durood Nabi-e-Kareem ﷺ Par Pesh Hota Hai

🌀 Syedna Abu Huraira رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *“Apne gharo’n ko qabrastaan mat banaae’n, na hi meri qabr ko mela-gaah banana, mujh par durood padhe’n, aap jaha’n bhi honge, durood mujh tak pohonchta rahega”.* (Musnad Ahmad: V2 P367 H8790; Sunan

¹ T:

² T: (شَرْح صَدْر) Shak-o-shuba se door hona [RKT]

³ T: (سَطْر) Ek (1) seedh mein likhi hui tehreer, written line, row on a page [RKT]

⁴ T: (اِكْتِفَا) Kifaayat, qanaa-at, kaafi [RKT]

Haafiz Nawavi رحمته الله (Al-Azkaar: P106; Khulasatul Ahkaam: V1 P440) aur Haafiz Ibne Hajar رحمته الله (Fath-ul-Baari: V6 P488) ne iski sanad ko ‘sahih’ qaraar diya hai.

☉ Shaikh-ul-Islam Ibne Taimiya رحمته الله farmate hain: *“Iski sanad Hasan hai, iske tamaam raawi mashoor siqa hain”*. (Iqtida Siraat al Mustaqeem: V2 P654)

☉ Syedna Abdullah bin Masood رحمته الله bayan karte hain ke Rasool Allah ﷺ ne farmaya: *“Zameen par Allah Ta’ala ke farishte gasht karte honge aur meri ummat ka salaam mujh tak pohonchaya karenge”*. (Musnad Ahmad: V1 P387, 441, 452; Sunan Nasai Sughra: V3 P44 H1282; Sunan Nasai Kubra: V6 P22 [Sanad Hasan])

Imam Ibne Hibbaan رحمته الله (914) ne ise ‘sahih’ aur Imam Haakim رحمته الله (V2 P456) ne ‘sahih-ul-isnaad’ qaraar diya hai, Haafiz Zahbi رحمته الله ne unki muwaafaqat ki hai.

☉ Syedna Abdullah bin Masood رحمته الله farmate hain: *“Durood mein acche alfaaz ka intikhaab kare’n, kya maaloom wo Aap ﷺ par pesh kiya jaae. Logo’n ne kaha: Aap hame’n wo alfaaz sikha dejiye. Farmaya: Padhe’n”*

اللَّهُمَّ اجْعَلْ صَلَاتَكَ، وَرَحْمَتَكَ، وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ، وَإِمَامِ الْمُتَّقِينَ، وَخَاتَمِ النَّبِيِّينَ، مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، إِمَامِ الْخَيْرِ، وَقَائِدِ الْخَيْرِ، وَرَسُولِ الرَّحْمَةِ، اللَّهُمَّ ائِمْهُ مَقَامًا مَحْمُودًا، يَغِيْطُهُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَّجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَّجِيدٌ.

“Aye Allah! Tu Syed-ul-Mursaleen, Imam-ul-Muttaqeen, aur khatam un Nabiyyeen, Janab Muhammad ﷺ par rahmate’n aur barkate’n naazil farma, jo tere bande-o-rasool, imam-ul-khair, qaaed-ul-khair aur rasool-e-rahmat hain. Allah! Unhe’n muqaam-e-Mahmood par faaiz farma, jis par awwaleen-o-aakhireen rashk karenge. Allah! Muhammad aur unki aal par is tarah rahmat farma, jis tarah Ibrahim aur unki aal par farmaai thi. Bila-shubha Toohi qaabil-e-taareef aur

buzurgi waala hai. Allah! Muhammad aur unki aal par is tarah barkat farma, jis tarah Toone Ibrahim aur unki aal par farmaai thi. Bila-shubha Toohi qaabil-e-taareef aur buzurgi waala hai". (Ibne Majah: 906; Mojam-ul-Kabeer lit Tabarani: V9 P115 H8594; Musnad Shaashi: 611; Ad-Daawaat-ul-Kabeer lil Bayhaqi: 177 [Sanad Sahih])

Faaeda:

☞ Syedna Abdullah bin Abbas رضي الله عنه se mansoob hai: “*Ummat-e-Muhammadiya* عليه السلام ka koi fard agar Nabi ﷺ par durood padhta hai to wo aap ko pohoncha diya jaata hai. Farishta Aap ﷺ se kehta hai: *Falaa’n aap par ye-ye durood padh raha hai*”. (Shobul Imaan lil Bayhaqi: 1482; Hayaat-ul-Ambiya Fee Quboorihim lil Bayhaqi: 17; Musnad Ishaq bin Raahwiya, Naqlan A’n Al-Mataalib-ul-Aaliya li-Ibne Hajar: 3333)

Sanad ‘zaeef’ hai, Abu Yahya Qattaat jamhoor mohaddiseen ke nazdeek ‘zaeef’ hai.

Durood Shareef Ke Mutafarriq Ahkaam-o-Masaael

① Be-wazu aur jumbi, haeza aur nifaas waali ye sab durood-o-salaam padh sakte hain.

② Durood ko dua mein waseela banaya jaa sakta hai, nek aamaal ka wasila jaaez hai.

③ Kaafir ya bidati agar Nabi-e-Akram ﷺ ka zikr kare to bhi durood padha jaaega, Rasool Allah ﷺ ka ye farman aam hai ke jiske paas mera zikr kiya jaae aur wo durood na padhe ...

④ Juma ke dauraan Rasool-e-Akram ﷺ ka zikr ho to saamaeen¹ ko durood padhna chaahiye.

⑤ Namaz mein Aap ﷺ ka zikr sune’n to namaz ke baad durood padhe’n.

⑥ Durood mein Nabi-e-Akram ﷺ se manqool alfaaz padhna afzal hai. Ghaer-manqool alfaaz se bhi durood padha jaa sakta hai, jab wo shirk-

¹ T: (سامعين) Sunne waale, tawajjo dene waale [RKT]

o-bidat aur mubaalagha se paak ho'n jaesa ke salaf kea mal se saabit hota hai.

⑦ Masnoon durood ke baaz fazaael mauzoo hain, unke bayaan se ijtinaab kare'n aur ghaer-masnoon durood ke waz-ee¹ fazaael bayan karna, to intihaai naa-munaasib hai.

Kya Rasool Allah ﷺ Durood Sunte Hain?

Is silsila mein teen (3) aara paai jaati hain:

① Nabi-e-Kareem ﷺ qabr mein durood-o-salaam sunte hain.

② Aap ﷺ salaam sunte hain.

③ Qabr par salaam kaha jaae, to Aap ﷺ khud sunte hain, door se kaha jaae to farishte pohoncha dete hain.

Ye teeno aara² az-raae-shariyat³ durust-o-sawaab⁴ nahi, qaaileen ke dalaal mulaahza ho'n.

① Syedna Abu Huraira رضى الله عنه se mansoob hai ke Rasool Allah ﷺ ne farmaya: *"Meri qabr ke paas durood padhenge, main use sunu'nga aur door se mujh par durood bhejenge to mujhe pohoncha diya jaaega"*.

(Shobul Iman lil Bayhaqi; 1481; Hayat-ul-Ambiya Fee Quboorihim lil Bayhaqi: 19; Az Zuafa-ul-Kabeer lil Uqaili: V4 P136; Taareekh-ul-Khateeb: V3 P292; At Targheeb wat Tarheeb lil Asbahaani: 1666)

Sakht 'zaeef' hai:

① Muhammad bin Marwaan Suddi 'kazzaab' aur 'matrook' hai. Is par ijma hai. Imam Ahmad bin Hambal, Imam Abu Haatim Raazi, Imam Yahya bin Maeen, Imam Bukhari, Imam Nasai, Imam Jozaani aur Imam Ibne Adi رضى الله عنه waghaera ne is par sakht jarh kar rakhi hai.

② Amash 'mudallis' hain, simaa ki tasreeh nahi ki.

¹ T: (وَضِيع) Adna, neeche, ghatiya [RKT]

² T: (آرا) Raae ki jamaa [RKT]

³ T: Shariyat ki bunyaad par [RSB]

⁴ T: (صَوَاب) Durust tariqa, durust baat, nek ya munsifaana fe'l [Urduinc]

Mohaddiseen Amash ki Abu Saaleh se a'n (عن) waali riwayat ko 'zaeef' hi samajhte hain.

Haafiz Ibne Hajar (رحمته الله) (d 852h) Amash ki tadlees ke mutaalliq farmate hain: *"Mere khayal mein jis hadees ko Ibne Qattaan ne 'sahih' kaha hai, wo maalool (معلول) (zaeef) hai, kyouнке raawiyo'n ke siqa hone se hadees ka sahih hona laazim nahi aata. Us mein Amash 'mudallis' hain aur unho'n ne Ataa se simaa ka zikr nahi kiya, ye ehtemaal¹ bhi hai ke is sanad mein mazkoor Ataa, khorasaani ho'n. You'n Amash ki tadlees taswiya² ban jaaegi, kyouнке us soorat mein unho'n ne Ataa aur Ibne Umar (رحمته الله) ke darmiyan Naafe ka waasta bhi gira diya hai"*. (Talkhees-ul-Habeer: V3 P19)

Imam Uqaili (رحمته الله) is riwayat ke baare mein farmate hain: *"Ye hadees Amash ki sanad se be-asl hai. Mehfooz bhi nahi, Muhammad bin Marwaan ki mutaaba-at isse bhi kamzor raawi kar raha hai"*. (Az-Zuafa-ul-Kabeer: V4 P137)

Sunan Bayhaqi mein Abu Abdur Rahman, Amash se bayan karta hai.

Haafiz Bayhaqi (رحمته الله) farmate hain: *"Mere mutaabiq Abu Abdur Rahman, Muhammad bin Marwaan Suddi hai aur us par kalaam hai"*. (Hayaat-ul-Abmiya Fee Quboorihim: P103)

Haafiz Ibnul Jauzi (رحمته الله) farmate hain: *"Ye hadees saabit hain"*. (Al-Mauzooaat: V1 P303)

Haafiz Ibne Dahiya (رحمته الله) farmate hain: *"Ye manghadat hadees hai"*. (Takhreej Ahadees al-Kasshaaf liz Zeli: V3 P135)

¹ T: (اِخْتِمَال) Imkaan, gunjaaesh, mumkin ya mutawaqqe hone ki soorat [RKT]

² T: (تَدْلِيْسٌ تَسْوِيَةٌ) Ek (1) shakhs apne Shaikh se hadees riwayat kare. Us sanad mein do (2) aese raawi paae jaate ho'n jo siqa (qaabil-e-etemaad) ho'n aur unki aapas mein mulaqaat bhi hui ho. Un dono ke darmiyaan ek (1) zaeef (kamzor) shakhs bhi ho. Ab soorat-e-haal ye banegi ke raawi ①, Siqa Shaikh ②, Siqa Raawi ③, Zaeef Raawi ④, Siqa Raawi ⑤. Dono siqa afraad ③ aur ⑤ ki ek-dosre se mulaqaat hui hogi. Ab tadlees karne waala shakhs us hadees ko is tarah se riwayat karega ke wo Zaeef Raawi ④ ko hazaf karte hue ③ ki riwayat ba-raah-e-raast ⑤ se kar dega. Is tariqa se wo apni sanad mein tamaam siqa afraad ko shaamil kar dega. Ye tadlees ki badtareen shakl hai. Tadlees karne waale ka Shaikh, khud tadlees karne ke liye mashoor nahi hoga. Tadlees karne waala shakhs is tairqa se hadees ko riwayat karega ke sunne waala us hadees ko sahih samajh baethega. Is mein bahut bada dhoka paaya jaata hai. [Is tafseel ko forum.mohaddis par Ishaq Salafi Saahab ke article se akhaza kiya gaya hai – RSB]

☪ Shaikh-ul-Islam Ibne Taimiya رَحْمَةُ اللهِ عَلَيْهِ farmate hain: “*Mohaqqiqeen ka ijma hai ke ye hadees ghad kar Amash se mansoob kardi gai hai*”. (Majma’ Fataawa: V27 P241)

☪ Haafiz Ibne Abdul Haadi رَحْمَةُ اللهِ عَلَيْهِ farmate hain: “*Ye hadees Rasool Allah ﷺ par jhoot hai, uski koi asal nahi*”. (As Saarim-ul-Munakki Fir Rad Alaa Subki: P215)

☪ Haafiz Ibne Kasir رَحْمَةُ اللهِ عَلَيْهِ farmate hain: “*Sanad mein kalaam hai, ye sirf Muhammad bin Marwaan Sidi sagheer ne bayan ki hai aur wo matrook hai*”. (Tafseer Ibne Kasir: V5 P228)

② Riwayat hai: “*Meri qabr ke paas durood padhenge to main sununga aur door se padhenge to us par ek (1) farishta muqarrar kar diya jaaega, jo durood mujh tak pohonchaega. Durood padhne waale ke duniya-o-aakhirat ke muamalaat sudhar jaaenge aur main uske liye gawaah aur sifaarishi ban jaaunga*”. (Shobul Imaan lil Bayhaqi: 1481; Taareekh Baghdad lil Khatib: V3 P291-292 wal-lafza-lahu; Targheeb wat Tarheeb li-Abul Qasim al-Asbahaani: 1698)

‘Mauzoo’ hai.

① Muhammad bin Marwaan Sidi sagheer kazzaab-o-wazza¹ hai.

② Muhammad bin Yunus bin Musa Kudaemi bhi wazza hai.

③ Amash ka a’na’na² hai.

Tambeeh:

Sidi Sagheer : “*Sahaba*”. (Shiaar: P30 [Sanad Sahih])

① Abu Saaleh AbdurRahman bin Ahmad bin Abi Yahya Araj ki tauseeq nahi

② Amash ka a’na’na hai.

Tambeeh:

Sidi Sagheer ki mutaaba-at Abu Muawiya Muhammad bin Khaazim Zurair ne ki hai, jiske alfaaz ye hain: “*Meri qabr ke paas durood*

¹ T: (وَضَّاع) Jhooti hadeese’n ghadne waala [RKT]

² T: Aesi riwayat jise raawi a’n (عن) fulaa’n... fulaa’n se riwayat kare [RKT]

padhenge to main khud sununga aur agar durood bhejenge, mujhe bata diya jaaega". (As-Salaatu Alan Nabi li-Abi Ash-Shaikh naqlan a'n Jilaa-ul-Afhaam li-Ibnul Qaiyyim: P19; Sawaab li-Abi ash-Shaikh Naqlan a'n al-Laali al Masnooah lis Suyuti: V1 P283)

Sanad 'zaeef' hai.

① Abu Saaleh Abdur Rahman bin Ahmad bin Abi Yahya Arj ki tauseeq nahi.

② Amash ka a'na'ana.

③ Syedna Abu Darda رضي الله عنه se mansoob hai ke Rasool Allah ﷺ ne farmaya: *"Juma ke din mujh par ba-kasrat durood padhna, us din farishte haazir hote hain. Jo mujh par durood padhta hai, wo jaha'n bhi ho, mujhe uski aawaaz pohonch jaati hai. Ham ne arz kiya: Aap ki wafaat ke baad bhi aesa kare'n? Farmaya: 'Haa'n! Meri wafaat ke baad bhi. Allah ne zameen par ambiya ke ajsaad ko haraam qaraar diya hai'."* (Tabarani Naqlan A'n Jilaa-ul-Afhaam li-Ibnul Qaiyyim: P63)

Sanad 'inqita'¹ ki wajah se 'zaeef' hai. Saeed bin Abi Hilal ka Syedna Abu Darda رضي الله عنه se simaa-o-liqa nahi.

⊙ Haafiz Ibne Hajar رحمته الله ne tabqa-saadisa (chatte tabqa) mein zikr kiya hai. (Taqreeb ut Tehzeeb: 2410)

Is tabqa ke raawiyo'n ki kisi sahabi se mulaqaat saabit nahi hoti.

⊙ Haafiz Iraqi رحمته الله farmate hain: *"Sanad saabit nahi"*. (Al Qaul-ul-Badee lis Sakhaawi: P164)

④ Nabi-e-Kareem ﷺ se poocha gaya: *"Log aap par door-o-nazdeek se durood bhejte hain, aainda bhi bhejenge, ye sab durood aap par pesh kiye jaate hain aur pesh kiye jaaenge? Farmaya: 'Main ahle mohabbat ka durood suntan aur unhe'n pehchaanta hoo'n'."* (Dalaael-ul-Khaeraat: P32)

Be-sanad aur jhooti riwayat hai. Jo log usse istidlaal karte hain, unhe'n chaahiye ke uski sanad pesh kare'n. Be-sar-o-paa riwayaat par aqeeda-o-amal ki buniyaad rakhna musalman ko zeb nahi deta.

¹ T: (انقطاع) Qata' hone ka amal, munqata hona [RKT]

🌀 Syedna Abu Umama رضي الله عنه se mansoob hai: *“Allah Ta’ala ne mujh se waada farmaya hai ke jab mujhe maut aajaaegi, to wo jo mujh par durood padhega, Allah mujhe uska durood suna dega, halaanke main madina mein hoonga aur meri ummat mashriq-o-maghrib mein phaeli hogi”*. (Aab-e-Kausar az Muhammad Ameen Barailwi Faislabadi: P87)

🌀 Doosri riwayat mein hai: *“Juma ke din main apne kaano’n se us shakhs ka durood suntan hoo’n, jo mujh par durood padhta hai”*. (Aab-e-Kausar az Muhammad Ameen Barailwi Faislabadi: P88)

Be-sanad riwayat hain, ahle ilm ko unka bayan zeba nahi.

⑤ Sulaiman bin Suhaem رضي الله عنه se marwi hai: *“Khwaab mein Nabi-e-Kareem ﷺ ki ziyaarat hui, to maine arz kiya: Allah ke Rasool! Ye kuch log aap ki qabr-e-mubaarak ke paas aakar salaam pesh kar rahe hain. Aap unka salaam samajhte hain? Farmaya: Ji haad’n! Main jawaab bhi deta hoo’n”*. (Shobul Imaan lil Bayhaqi: 3868; Hayaat-ul-Ambiya Fee Quboorihim lil Bayhaqi: 19)

Riwayat ‘zaeef’ hai:

① Abdur Rahman bin Abu ar-Rijaal ka Sulaiman bin Suhaem رضي الله عنه se simaa nahi.

② Suwaid bin Saeed Hadsaani ke baare mein Haafiz Ibne Hajar رحمته الله farmate hain: *“Sadooq hai, naabina hua to wo aesi baato’n ki talqeen qubool karne laga, jo uski bayaan-karda nahi thee’n”*. (Taqreeb ut Tehzeeb: 2690)

Imam Ibne Abi ad-Duniya رحمته الله ka suwaed se qabl-e-ikhtilaat riwayat lena saabit nahi ho saka.

⑥ Syedna Ammaar bin Yaasir رضي الله عنه se mansoob hai ke Nabi-e-Kareem ﷺ ne farmaya: *“Allah meri qabr par ek (1) farishta muqarrar farmaega, jis mein tamaam makhluqaat ki aawaaze’n sunne ki salaahiyat hogi. Ta-roz-e-qiyaamat jo mujh par durood padhega, farishta uska aur uske waalid ka naam mujh tak pohonchta rahega”*. (Musnad Bazaar: V4 P254 H1425; Taareekh-ul-Kabeer lil Bukhari: V6 P416; Musnad Haaris: V2 P962 H1063; Targheeb li-Abul Qaasim at-Taimi: V2 P319 H1671)

🌀 Imam Abu ash-Shaikh Asbahani رحمہ اللہ (Al Azmah: V2 P263) aur Imam Tabarani رحمہ اللہ (Al Mojam-ul-Kabeer naqlan a'n Jilaa-ul-Afhaam li-Ibnul Qaiyyim: P84; Al-Gharaaab al Multaqatah li-Ibne Hajar: V1 P321; Majma'-az-Zawaaed lil Haehtami: V10 P162; Az-Zuafa-ul-Kabeer lil Uqaili: V3 P249) ne ye alfaaz zikr kiye hain: *"Ek (1) farishta hai, jise amaam makhluqaat ki aawaaze'n sunne ki salaahiyat di gai hai. Meri wafaat ke baad qiyaamat tak wo meri qabr par khada rahega. Jo ummati mujh par ek (1) dafa durood padhega, wo arz karega. Aye Muhammad ﷺ! falaa'n bin falaa'n ne aap par itna-itna durood bheja hai. Allah us par ek (1) durood ke ewaz dus (10) rahmate'n naazil farmaega"*.

Sakht 'zaeef' hai.

① Imran bin Humaeri Ju'fi 'majhool-ul-haal' hai, use sirf Imam Ibne Hibbaan رحمہ اللہ ne (As-Siqaat: V5 P223) mein zikr kiya hai.

🌀 Imam Bukhari رحمہ اللہ farmate hain: *"Iski mutaaba-at¹ nahi"*. (At-Taareekh-ul-Kabeer: V6 P416)

🌀 Allama Zahbi رحمہ اللہ farmate hain: *"Majhool hai"*. (Meezaan-ul-Etedaal: V3 P236)

🌀 Haafiz Munziri رحمہ اللہ ne bhi yehi farmaya. (Al-Qaul-ul-Badee lii Sakhaawi: P119)

🌀 Allama Abdur Rauf Munaawi رحمہ اللہ farmate hain: *"Main ise pehchaan nahi paaya"*. (Faiz-ul-Qadeer: V2 P612)

② Nuaem bin Zamzam 'zaeef' hai.

🌀 Haafiz Zahbi رحمہ اللہ farmate hain ke 'zaeef-ul-hadees' hai. (Al Mughni Fiz Zuafa: V2 P701)

🌀 Haafiz Haethami رحمہ اللہ farmate: *"Naeem bin Zamzam zaeef hai"*. (Majma'-az-Zawaaed: V10 P162)

Iski tauseeq saabit nahi.

🌀 Is riwayat ke baare mein Haafiz Ibne Abdul Haadi رحمہ اللہ farmate hain: *"Ye hadees saabit nahi"*. (As-Saarim-ul-Munakki Fir-Radd Alas Subki: P205)

¹ T: (مُتَابَعَت) Paerawi, ittiba, taabedaari, farmabardaari [RKT]

⑥ Haafiz Zahbi رحمہ اللہ ne is hadees ko ‘ghaer maaroof’ qaraar diya hai.
(Meezaan-ul-Etedaal: V3 P236)

Faaeda:

⑦ Hammad bin Abi Sulaiman Kufi رحمہ اللہ farmate hain: *“Koi shakhs jab Nabi-e-Akram ﷺ par durood padhta hai to wo durood uske naam ke saath aap par pesh kiya jaata hai”*. (Az-Zuhd war Riqaaq li-Imam Ibnul Mubaarak: 1029 [Sanad Sahih])

⑧ Syed Abu Bakr Siddiq رضی اللہ عنہ se mansoob hai ke Rasool Allah ﷺ ne farmaya: *“Mujh par ziyaada se ziyaada durood padha karna. Allah Ta’ala meri qabr ke paas ek (1) farishta maamoor karega. Jab koi ummati mujh par durood bhejega to ye farishta meri janaab mein arz karega: Aye Muhammad ﷺ! Falaa’n bin falaa’n ne abhi aap par durood bheja hai”*. (Al-Gharaaeb-ul-Multaqatah li-Ibne Hajar: V1 P320)

Sanad ‘zaeef’ hai.

① Bakr bin Khadaash (kharaash) ‘majhool-ul-haal’ hai, use sirf Ibne Hibbaan رحمہ اللہ ne (As-Siqaat: V8 P148) mein zikr kiya hai. Neez farmaya: *“(Siqa raawiyo’n ki) Mukhaalifat bhi kar leta tha”*.

② Muhammad bin Abdullah bin Saaleh Maroozi ke haalaat-e-zindagi nahi mil sake.

③ Is riwayat ke baare mein Haafiz Sakhaawi رحمہ اللہ farmate hain: *“Sanad zaeef hai”*. (Al Qaul-ul-Badee Fis Salaatu Alal Habib us Shafee: P161)

④ Syedna Abdullah bin Abbas رضی اللہ عنہ se mansoob hai ke Rasool Allah ﷺ ne farmaya: *“Zameen par farishte gasht karenge, jo meri ummat ka salaam mujh tak pohonchaenge, meri zindagi aap ke liye behtar hai ke ham aapas mein ham-kalaam hote rehte hain aur meri wafaat bhi behtar hogi ke aap ke aamaal mujh par pesh kiye jaaenge. Jo bhalaai dekhunga, us par Allah Ta’ala ki taareef karunga aur jo buraai dekhunga, us par aap ke liye istighfaar karunga”*. (Musnad Bazaar: V5 P308 H1925)

Sanad ‘zaeef’ hai.

❶ Sufyan Soori رحمہ اللہ mudallis hain, simaa ki tasreeh nahi ki.

❷ Abdul Majeed bin Abi Rawaad bhi ‘mudallis’ hai, simaa ki tasreeh nahi ki.

❸ Abdul Majeed bin Abi Rawaad zaef hai.

Imam Humaidi (Az-Zuafa-ul-Kabeer lil Bukhari: 307), Imam Abu Haatim Raazi (Al Jarh-o-Taadeel li-Ibne Abi Haatim: V6 P65), Imam Ibne Hibbaan (Kitab-ul-Majruheen: V2 P160), Imam Daraqutni (Sawalaat al Burqaani: 317), Imam Muhammad bin Yahya bin Abu Umar (Az Zuafa-ul-Kabeer lil Uqaali: V3 P36 [Sanad Sahih]), Imam Ibne Saad (Tabaqaat-ul-Kubra: V5 P500), Imam Ibne Adi (Al-Kaamil Fee Zuafa ur Rijaal: V5 P346) aur Imam Abu Zurah (Asaami uz Zuafaa: 637) رحمہم اللہ waghaera ne sakht jurooh kar rakhi hain.

☞ Haafiz Iraaqi رحمہ اللہ farmate hain: *“Jamhoor mohaddiseen ne zaef qaraar diya hai”*. (Al-Mughni A’n Hamal-ul-Asfaar Fee Takhreej-ul-Ihya: V4 P144)

❹ Syedna Anas bin Maalik رحمہ اللہ se mansoob hai ke Nabi ﷺ ne farmaya: *“Shab-e-juma aur juma ke din jo mujh par sau (100) dafa durood padhega, Allah Ta’ala uski sau (100) haajate’n poori kar dega, sattar (70) aakhirat ki aur tees (30) duniya ki. Allah ek (1) farishta muqarrar kar dega, jo wo durood us tarah meri qabr mein pesh karega, jis tarah aap ko thaaef pesh kiye jaate hain. Wafaat ke baad mera ilm waesa hi hoga jaese zindagi mein hai”*. (Al-Fawaaed li-Ibne Mandah: 56; Targheeb wat Tarheeb lil Asbahaani: V2 P320-321, H1674)

Jhooti aur baatil riwayat hai:

❶ Hakkaama bint Usman majhoola hai.

☞ Imam Ibne Hibbaan رحمہ اللہ farmate hain: *“Uski riwayat be-waq-at¹ hai”*. (As-Siqaat: V7 P194)

Tauseeq saabit nahi.

☞ Haafiz Uqaali رحمہ اللہ farmate hain: *“Usman bin Dinaar se uski beti Hakkaama ne baatil riwayat-e’n bayan ki hain, jinki koi asal nahi”*. (Az

¹ T: (بے وقعت) Jiski koi izzat na ho, be-izzat [RKT]

☞ Neez farmate hain: *“Hakkaama ki bayan-karda ahadees qissa-kahaniyo’n jaesi hain. Unki koi asal nahi”*. (Az Zuafa-ul-Kabeer: V3 P200)

② Usman bin Deenaar majhool hai. Imam Ibne Hibbaan رحمہ اللہ (As-Siqaat: V7 194) ke alaawa kisi ne tauseeq nahi ki.

☞ Haafiz Zahbi رحمہ اللہ farmate hain: *“Kisi kaam ka nahi”*. (Mizaan-ul-Etedaal: V3 P33)

⑩ Syedna Anas bin Maalik رضی اللہ عنہ se mansoob hai ke Nabi-e-Kareem صلی اللہ علیہ وسلم ne farmaya: *“Qiyamat ke din sab se ziyaada mere qareeb wo hoga, jo sabse ziyaada durood padhega. Jo shab-e-juma aur juma ke din durood padhega, Allah uski sau (100) haajate’n poori kar dega, sattar (70) aakhirat ki aur tees (30) duniya ki. Phir Allah Ta’ala ek (1) farishta muqarrar kar dega, jo wo durood us tarah meri qabr mein pesh karega jis tarah aap ko tahaaef pesh kiye jaate hain. Wo mujhe us shakhs ka naam aur silsila-e-nasab bataaega, main ye saari maalumaat ek (1) raushan kitaab mein mehfooz kar lunga”*. (Shobul Imaan: 2773; Hayaat-ul-Ambiya Fee Quboorihim: 13; Fazaal-ul-Auqaat lil Bayhaqi: 276; Taareekh Dimashq li-Ibne Asaakir: V54 P301)

Sakht ‘zaeef’ hai, wohi illate’n hain jin ka zikr mazkoora-baala riwayat mein kiya jaa chuka hai.

⑪ Haatim bin Wardaan رحمہ اللہ se marwi hai: *“Umar bin Abdul Aziz رحمہ اللہ ek (1) qaasid ko daak de kar madina ki taraf rawaana kart eke wo unki taraf se Nabi-e-Akram صلی اللہ علیہ وسلم ko salaam pesh kare”*. (Shobul Imaan lil Bayhaqi: 3869)

Sanad ‘zaeef’ aur baatil hai.

① Ibrahim bin Faraas ki tauseeq nahi mili.

② Uska ustaaz Ahmad bin Saaleh Raazi ‘majhool’ hai.

③ Haatim bin Wardaan رحمہ اللہ ka Imam Umar bin Abdul Aziz رحمہ اللہ se simaa maaloom nahi.

⑫ Yazeed bin Abi Saeed Maqburi رحمہ اللہ se marwi hai: *“Umar bin Abdul*

Aziz ﷺ ke zamana-e-khilaafat mein unke paas shaam gaya, waapas hone laga to unho'n ne farmaya: Aap se ek (1) kaam hai, wo ye ke jab madina munawwara jao aur qabr-e-rasool ﷺ ki ziyaarat karo to mera salaam pesh karna". (Shobul Imaan lil Bayhaqi: 3870; Taareekh IBne Asaakir: V65 P203)

Sanad 'zaeef' hai. Rabaah bin Basheer 'majhool' hai.

🌀 Imam Abu Haatim Raazi ﷺ ne 'majhool' qaraar diya hai. (Al Jarh wa Taadeel li-Ibne Abi Haatim: V3 P490)

Sirf Ibne Hibbaan ﷺ ne 'As-Siqaat: V8 P242' mein zikr kiya hai.

⑬ Nubaih (نُبَيْه) bin Wahb ﷺ se marwi hai ke Kaab Ahbaar ﷺ Syeda Ayesha ؓ ki khidmat mein haazir hue. Syeda ؓ ne Nabi-e-Akram ﷺ ka zikr kiya to Kaab kehne lage: "Jab bhi din tuloo hota hai, sattar-hazaar (70,000) farishte utarte hain, Wo Nabi ﷺ ki qabr-e-mubaarak ko gher lete hain aur qabr par apne par lagaate hain aur Aap ﷺ par durood padhte hain" (Az-Zuhd li-Imam Abdullah bin al Mubaarak: 1600; Musnad Daarmi: V1 P47 H94; Fazl Salaatu Alan Nabi lil Qaazi Ismail: 102; Hilyatul Auliya li-Abi Nuaim: V5 P390)

Sanad munqata hai. Nubiah bin Wahb ﷺ ka Kaab Ahbaar se simaa-o-liqaa nahi.

🌀 Imam Tahawi ﷺ ek (1) 'munqata' riwayat ke baare mein farmate hain: "Munqata riwayat se hai, jinhe'n mohaddiseen hujjat nahi jaante". (Sharah Mushkil-ul-Aasaar: V10 P36 H4140)

Al Haasil:

Nabi-e-Kareem ﷺ ka qabr mein durood sunna kisi sahih-o-sareeh hadees se saabit nahi.

Deen Quran-e-Kareem aur sahih ahadees se saabit-shuda taalimaat ka naam hai. Sanad ummat-e-muhammadiya ﷺ ka imtiyaazi wasf¹ aur khaas shanaakht hai. Musalmano ka poora deen sahih ahadees mein maujood hai. Islam ko zaeef aur manghadat riwayat ki haajat nahi.

¹ T: (وَصُف) Khoobi, acchi baat, sifat, khaasiyat [RKT]

Salaam Ke Mutaalliq Ek (1) Riwayat Ka Tehqeeqi Jaaeza

1

🌀 Syedna Abu Huraira رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *“Jab koi mujh pe salaam kahega, to utni der Allah meri rooh lauta dega ke main uska jawaab de saku’n”*. (Sunan Abu Dawood: 2041)

Iskis anad ko Haafiz Nawavi (Khulaasatul Ahkaam: V1 P441 H1440), Shaikh-ul-Islam Ibne Taimiya (Iqtida Siraat al Mustaqeem: P324), Allama Ibne Qaiyyim (Jilaa-ul-Afhaam: V1 P53), Haafiz Ibne Mulaqqin (Tohfa tul Mohtaaj: V2 P190 رحمته الله) waghaera ne ‘sahih’ aur Haafiz Iraqi (Takhreej Ahadees-ul-Ihya: 1013), Haafiz Ibnul Haadi (As-Saarim-ul-Munakki: V1 P114) رحمته الله ne ‘jaiyyid’ kaha hai. Neez Haafiz Sakhaawi (Al-Maqaasid-ul-Hasanah: V1 P587) aur Haafiz Ajlooni (Kashf-ul-Ikhfa: V2 P194) رحمته الله waghaera ne is hadees ko ‘sahih’ qaraar diya hai.

Yazeed bin Abdullah bin Qusaet ‘kaseer-ul-irsaal’ hai, lekin ye riwayat usne Syedna Abu Huraira رضي الله عنه se ba-raah-e-raast nahi suni, balke darmiyan mein ek (1) waasta hai. (Mojma-ul-Ausat lit Tabarani: V3 P262 H3092 [Sanad Hasan])

Bakr bin Sahl Damiyaati jamhoor mohaddiseen ke nazdeek siqa hain, Ziya Maqdisi رحمته الله (Al Mukhtarah: 159) aur Imam Haakim رحمته الله (V4 P177, 643, 646) ne unki tauseeq ki hai. Haafiz Zahbi رحمته الله ne unki muwaafaqat ki hai.

Mustakhraj Abi Naeem (583, 586 waghaera) aur Mustakhraj Abi Awaana (2524, 6903) mein unki riwayat maujood hai, jo unki taraf se tauseeq hai.

🌀 Haafiz Haethami رحمته الله farmate hain: *“Imam Nasai رحمته الله ne to unhe’n zaeef kaha hai, lekin doosro’n ne siqa kaha hai”*. (Majma’ Zawaad: V4 P117)

🌀 Haafiz Zahbi رحمته الله ne mutawassit (hasan-ul-hadees) kaha hai. (Al Mughni Fiz Zuafa: 978)

¹ Ye mazmoon hamare talmeez-e-arshad Haafiz Abu Yahya Noorpoori ☐ ke shahkaar qalam se manassa shuhood par aaya ❶ hai. (Ghulam Mustafa Zaheer Amanpuri)

❶ T: (مَنْتَصَهُ شُھُودٍ بِرَأَا) Kitaab waghaera ka shaaya hona, zaahir hona, manzar-e-aam par aana, wujood mein aana [RKT]

☪ Neez farmate hain: “*Mohaddiseen ne unse riwayaat li hain aur wo ‘hasan-ul-hadees’ hain, albatto Imam Nasai رحمہ اللہ ne zaef kaha hai*”. (Meezaan-ul-Etedaal: V2 P62)

☪ Haafiz Ibne Hajar رحمہ اللہ Bakr bin Suhail ki ek (1) riwayat ke baare mein farmate hain: “*Sulaiman bin Abu Karima ke siwa tamaam raawi siqa hain, us mein kuch kalaam hai*”. (Al-Amaali al Mutlaqah: V1 P121)

Maaloom hua ke Haafiz Zahbi رحمہ اللہ aur Haafiz Ibne Hajar رحمہ اللہ ke nazdeek Imam Nasai رحمہ اللہ ki Bakr bin Suhail Damyaati par jarh maqbool nahi.

Imam Nasai رحمہ اللہ ki jarh saabit nahi, unke bete Abdul Kareem ke haalaat nahi mil sake. Raha Maslama bin Qasim, to wo khud majrooh¹ hai.

Tambeeh:

Tabarani ki sanad mein Haewah bin Shuraih (حَيَّوَةُ بْنُ شُرَيْحٍ) ke shaagird Abdullah bin Yazeed Askandraani hain, jin ka kutub-e-tawareekh-o-rijaal mein zikr hi nahi.

Deegar kitaabo’n mein uski jagah Abdullah bin Yazeed Muqri hain, jo ke Sahih Bukhari-o-Sahih Muslim ke maaroof raawi hain.

Maaloom hota hai ke Tabarani mein mazkoor Abdullah bin Yazeed Askandraani dar-asl muqri hain, kyonke Hyaat bin Shuraih ke shagirdo’n mein koi aur Abdullah bin Yazeed maujood nahi. Tabarani رحمہ اللہ ne uski doosri sanad bhi zikr ki hai, jis mein agarche Yazeed bin Abdullah bin Qusaet (يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ قُصَيْطٍ) aur Syedna Abu Huraira رضي اللہ عنہ ke darmiyaan Abu Saaleh ka waasta maujood nahi. Lekin Imam Saahab ke ustaaz ke Shaikh Abdullah bin Yazeed ke naam ke saath ‘Muqri’ ka lafz istemaal hua hai, jaesa ke Sunan Abu Dawood waghaera mein hai.

Unhe’n Askandraani kahe jaane ki wajah se shayad ye hai ke Mojam-ul-Baldaan mein askandriya naami terah (13) shahr zikr kiye gae hain, jo ke ab kisi aur naam se maaroof hain, aen-mumkin hai ke unke ilaaqe bhi askandriya kaha jaata ho.

¹ T: (مَرْجُوح) kamzor [RKT]

🌀 Mohaddis Albani رحمه الله farmate hain: “Ye (Abdullah bin Yazeed Askandraani) Muqri hi hain, jo ke siqa hain. Sahih Bukhari-o-Sahih Muslim ke raawi hain”. (Silsila Ahadees us Sahiha: V5 P338 H2266)

Agar is mein Abdullah bin Yazeed Askandraani ko majhool qaraar diya jaae, to laa-muhaala Sunan Abu Dawood waali sanad ‘hasan’ ho jaaegi, kyonke zaef hone par siwaae is riwayat ke aur koi daleel nahi ke Tabarani Ausat mein yazeed bin Abdullah bin Qusaet aur Abu Huraira رضي الله عنه ke darmiyan Abu Saaleh ka waasta maujood hai. Jabke Sunan Abu Dawood mein maujood nahi, agar Tabarani Ausat waali ye sanad zaef hai to Sunan Abu Dawood ki sanad mein maujood inqita ki ye daleel khatam ho jaaegi aur phir use munqata kehna bil-daleel hoga.

Agarche Yazeed bin Abdullah bin Qusaet ‘kaseer-ul-irsaal’ hain, lekin sirf ye shubha us sanad ke zof ki daleel nahi ho sakta ke shayad yahan bhi unho’n ne irsaal karke koi waasta giraya ho aur ba-raah-e-raast Syedna Abu Bakr رضي الله عنه se bayan kar diya ho.

Yaad rah eke Yazid bin Abdullah bin Qusaet ka Syedna Abu Huraira رضي الله عنه se liqaa-o-simaa¹ saabit hai. (Sunan Kubra lil Bayhaqi: V1 P122 H598 [Sanad Jaiyyid])

Imam Muslim رحمه الله ne is usool par mohaddiseen ikraam ka ijma naql kiya hai ke ‘ghaer-mudallis’ raawi agar a’n (عن) se riwayat kare aur apne Shaikh se uska sima-o-liqa saabit na ho, balke uska imkaan ho to bhi riwayat ittisaal² par mahmool³ hogi. Che-jaaeke⁴ kisi jagah uske simaa ki saraahat mil jaae, lihaaza agar ‘Tabarani Ausat’ waali sanad ko Askandraani ki wajah se ‘zaef’ khayaal kiya jaae, to bhi sirf shubah-e-inqita⁵ ko motabar nahi samjha jaaega.

Hamare ilm ke mutaabiq ‘kaseer-ul-irsaal’⁶ raawi ki a’n (عن) waali riwayat ko mutaqaddimeen mein se Haafiz Ibne Saad رحمه الله (At-Tabaqaat: V6

¹ T: (لقاء) Mulaqaat, darshan, meeting [RKT]

² T: (إتصال) Qurb, nazdeeki, milna [RKT]

³ T: (مَحْمُول) Munhasir, waabasta [RKT]

⁴ T: (چه جائیکه) let alone that, ke alaawa [RSB]

⁵ T: Qata/munqata hone ka shubha [RSB]

⁶ T: (إرسال) Taabai ki us hadees mein jo usne Aap (s) se riwayat ki ho kisi Sahabi ka zikr na kiya ho, hadees ka mursal hona [RKT]

P693) ke alaawa kisi ne bhi inqita ki wajah se ‘zaeef’ qaraar nahi diya. Imam Mausooof ki baat ko bhi us soorat par mahmool kiya jaa sakta hai ke ‘kaseer-ul-irsaal’ raawi kisi aese sahaabi se a’n (عن) ke saath riwayat kar raha ho, jisse uska simaa kaheen bhi saabit na ho, to uski riwayat unke nazdeek ‘zaeef’ hoti hai.

Warna Imam Ataa bin Abi Rabaah, Imam Makhool Shaami (خصوصاً حديثه في), Imam Zahack bin Muzaahim, Imam Abdullah bin Zaid Abu Qilaaba Jurmi, Imam Abul Aaliya, Rufae bin Mehraan (رُفِيعُ بْنُ) (مِهْرَانِ) waghaera ki a’n (عن) waali saari riwayaat us shubha-e-inqita ki bina par ‘zaeef’ qaraar paaengi, kyouunke Yazeed bin Abdullah bin Qusaet ki tarah ye mazkoor aimma bhi ‘kaseer-ul-irsaal’ hain. Halaanke unki aesi riwayaat sab ke yahaa’n motabar hain.

Maaloom hua ke ye hadees behrehaal hasan darja ki hai.

Wafaat Ke Baad Waala Salaam Muraad Hai:

Hadees ka taalluq Aap ﷺ ki wafaat ke baad salaam se hai.

Salaam-e-Maamoor Aur Salaam-e-Tahiyya Mein Farq:

Salaam do (2) tarah ka hota hai:

① Salaam-e-maamoor, ye namaz waghaera mein padha jaata hai, iska jawaab Nabi-e-Kareem ﷺ khud nahi dete, balke farishte aap ko pohonchate hain.

🌀 Farman-e-Baari Ta'ala hai:

Ahle Imaan! Nabi-e-Kareem ﷺ Par
Durood-o-Salaam Padha Kare’n.

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
(Surah-al-Ahzaab: 56) تَسْلِيمًا.

② Salaam-e-tahiyya, wo salaam jo mulaqaat ke waqt kaha jaata hai. Salaam-e-tahiyya Nabi-e-Kareem ﷺ ki zindagi mein kaha jaata tha, to Aap uska jawaab dete the aur ab qabr par kaha jaae, to aap uska jawaab dete hain.

Is Hadees Se Aqeeda Hayaat-un-Nabi ﷺ Ka Istidlaal Durust Hai?

Masla hayaat un Nabi ﷺ ke qaaileen ka is hadees se istidlaal hai ke: Salaam ke waqt Aap ki rooh lautaai jaati hai aur aap jawaab dete hain, isse saabit hua ke Aap ﷺ ki zindagi mustaqil¹ hai, kyunke salam mein inqita nahi aata har waqt salaam kaha jaata hai. Lihaaza Aap ﷺ musalsal zinda hain.

Ye istidlaal mahel-e-nazar hai.

① Ye hadees uske baare mein hai jo qabr par salaam-e-tahiyya kahe. Salaam-e-maamoor to farishte pohonchate hain.

Qareeb Se Muraad Hujra-e-Ayesha رضي الله عنها Hai:

Qareeb se muraad sirf Hujra-e-Ayesha رضي الله عنها hai, jo Aap ﷺ ka madfan hai, yehi wajah hai ke Syedna Abdullah bin Umar رضي الله عنه safar se waapas aate to Aap ﷺ ki qabr-mubaarak ke paas jaakar ye alfaaz kehte:

الْسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ، السَّلَامُ عَلَيْكَ يَا أَبَتَاهُ.

“Aye Allah ke Rasool! Aap par salaamati ho! Aye Abu Bakr! Aap par salaamati ho aur Abbajaan! Aap par salaamati ho”. (Fazl As Salaatu Alan Nabi lil Qaazi Ismail: P81 H99; Sunan Kubra lil Bayhaqi: V5 P245 [Sanad Sahih])

Maaloom hua ke Aap ﷺ ki rooh lautaae jaane aur salaam ka jawaab dene ka taalluq sirf us shakhs se hai jo qabr ke aen qareeb jaa kar salaam kahe.

Haafiz Ibne Kasir رحمه الله (Tafseer Ibne Kasir: V3 P621) waghaera ne bhi is hadees ka taalluq usi shakhs se qaaem kiya hai, jo qareeb se Aap ﷺ ko salaam kehta hai, door se salaam kehne waalo’n se uska koi taalluq nahi. Imam Abu Dawood رحمه الله ka ise qabro’n ki ziyaarat ke baab mein naql karna bhi bahut waazeh hai.

Faaeda:

☞ Sunan Saeed bin Masnoor mein hai ke Hasan bin Hussain bin Ali bin

¹ T: (مُسْتَقِل) Apni jagah baaqi rehne waali, hamesha maujood, barqaraar, qaaem, daaimi [RKT]

Abu Taalib عليه السلام ne ek (1) shakhs ko Rasool Allah ﷺ ki qabr par salaam kehte dekha to kaha: *“Qareeb jaa kar kehne ki kya zaroorat hai? Aap aur andalus waale salaam kehne mein baraabar hain”*. (Fataawa Kubra li-Ibne Taimiya: V2 P431)

Sanad Zaeef hai, Suhail bin Abi Saaleh ‘mukhtalat’ ain, Abdul Aziz bin Muhammad Daraawardi ne qabl-az-ikhtilaat¹ simaa nahi kiya.

Ahadees aur mohaddiseen ki saraahat se saabit hua ke rooh lautaae jaane aur jawaab dene ka taalluq sirf Hujra-e-Ayesha رضي الله عنها mein khade ho kar salaam kehne waale se hai. Har jagah se durood-o-salaam padhne waale se nahi. To is hadees se Hayaat un Nabi ﷺ par istidlaal kaese durust hua?

Rasool Allah ﷺ ki wafaat se lekar aaj tak koi daur aesa nahi aaya ke Hujra-e-Ayesha رضي الله عنها mein har waqt salaam kaha jaa raha ho.

Hadees ke alfaaz Aqeeda Hayaat un Nabi ke manaafi hain.

🌀 Allama Ibnul Haadi رحمته الله (d 744h) farmate hain: *“Masla hayaat un Nabi ﷺ to is hadees se saabit nahi hota, balke ye to hadees ke zaahiri maane ke khilaaf hai. Kyouнке Aap ﷺ ka ye farmaan ke Allah Ta'ala meri rooh lauta dega, uska taqaaza karta hai ke rooh salaam kehne ke baad lautaa jaati hai. Ye alfaaz to dalaalat nahi karte ke rooh jism mein hamesha rahegi”*.

“Ye bhi maaloom hona chaahiye ke badan ki taraf rooh ka lautaaya jaana aur maut ke baad jism ki taraf uska waapas aana uske hamesha wahee’n rehne par dalaalat nahi karta, naahi wo qiyaamat se pehle kisi doosri zindagi ko mustalzim hai”.

“Jo duniya zindagi ki tarah ho, balke barzakh mein rooh ka jism ki taraf lautaya jaana ek (1) barzakhi iaadah² hai. Jo maiyyat se maut

¹ T: (الْخِطْلَا) (Mohaddiseen ki istilaah mein ikhtilaat) ye raawi ki aql ke bigad jaane ya sathiya jaane ya andha ho jaane ya kutub jal jaane waghaera ke kisi sabab se (ahadees o) aqwaal ko zabt na kar sakna hai. [Uloom-ul-Hadees li-Ibne Salaah: P391; Taqreeb ma’ Tadreeb: V2 P372 (Tahhaan)] Zabt = Tarteef, tadween ya qalamband karna [RKT]

² T: (إِعَادَة) Marne ke baad dobara zindagi [RKT]

ka naam khatam nahikarta. Azaab-e-qabr aur uski nemato'n ke baare mein Syedna Baraa bin Aazib رضي الله عنه ki mashoor taweel hadees (Sunan Abu Dawood: 4753; Mustadrak lil Haakim: V1 P94 [Sanad Hasan]) mein hai ke har kisi ki rooh uske jism mein lautaai jaati hai, halaanke ye maaloom hai ke wo rooh us jism mein hamesha nahi rehti, na hi wo aesi zindagi ko mustalzim hai, jo maiyyat se maut ka naam khatam kar de, balke wo to barzakhi zindagi ki ek (1) qism hai". (Shiaar: P30 [Sanad Sahih])

Agar rooh ke lautaae jaane ko duniyawi zindagi shumaar kiya jaae to har muslm-o-kaafir ki rooh lautaai jaati hai. Kya us hayaat ko bhi duniyawi samjha jaae?

② Agar qabr ke qareeb se sunna hi aqeeda hayaat-un-Nabi ki daleel hai to phir aqida hayaat-ul-amwaat banana chaahiye, kyonke jab Allah Ta'ala chaahe tamaam musalmano, balke ghaer-muslimo'n ko bhi qabr ke qareeb ki koi aawaaz suna deta hai.

🌀 Syedna Anas رضي الله عنه bayan karte hain ke Nabi ﷺ ne farmaya: *"Jab insaan ko qabr mein rakh diya jaata hai aur uske saathi waapas chale jaate hain to wo unke jooto'n ki aawaaz sun raha hota hai"*. (Sahih Bukhari: 1338; Sahih Muslim: 2870)

To kya hayaat un nabi ke aqeeda ke saath hayaat-ul-muslimeen ya hayaat-e-bani-aadam ka aqeeda bhi saabit ho jaaega?

Ghazwa-e-Badr mein qatl hone waale kuffaar ke baare mein Nabi-e-Kareem ﷺ ne farmaya: *"Yaqeenan ab wo meri baate'n sun rahe hain"*. (Sahih Bukhari: 3980; Sahih Muslim: 2870)

Hayaat-ul-Kaafireen ka aqeeda durust hoga?

Allah jab chaahe murdo'n ko suna de, chaahe wo kaafir hi ho'n, chunache agar tasleem kar liya jaae ke Nabi-e-Kareem ﷺ qabr par salaam sunte hain, to bhi ye aqeeda hayaat un nabi ki daleel nahi ban sakta.

[Durood Ke Farz Hone Ke Mawaaqe](#)

Nabi-e-Akram ﷺ Ka Zikr Sun Kar Durood

Nabi-e-Akram ﷺ ka zikr sun kar durood padhna farz hai, jo aap ka zikr sun kar durood nahi padhta, uske baare mein waeed naazil hui hai.

① Syedna Abu Huraira رضى الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *“Mera zikr sun kar bhi jo durood nahi padhta, uski naak khaak-aalood ho”*. (Musnad Ahmad: V2 P254; Tirmizi: 3545; Fazl Salaat Alan Nabi lil Qaazi Ismail: 16 [Sanad Hasan])

Is hadees ko Imam Tirmizi رحمه الله ne ‘hasan gharib’ aur Imam Ibne Hibbaan رحمه الله (908) ne ‘sahih’ kaha hai.

🌀 Syedna Abu Huraira رضى الله عنه bayan karte hain: *“Rasool-e-Akram ﷺ mimbar par jalwa-afroz hue. Pehli seedhi par paao’n rakha to aameen kaha, doosri seedhi par qadam rakha to aameen kaha, teesri par pohonche to phir aameen kaha. Irshad farmaya: Jibraeel aae the, unho’n ne kaha: Ramzan mein bhi jiski maghfirat na ho saki aur wo faut ho gaya, Allah use rahmat se door kar de. Maine kaha Aameen”*.

“Doosri seedhi par Jibraeel: Jo apne maa-baap dono ya ek (1) ko paae, phir us haalat mein mar jaae ke uski maghfirat na ho sake, to use bhi Allah Ta’ala rahmat se door kar de. Maine kaha: Aameen”.

“Teesri seedhi par. (Jibraeel عليه السلام ne kaha:)¹ Aap ﷺ ka zikr sun kar jo aap par durood na padhe, wo bhi rahmat se mehroom ho. Maine kaha: Aameen”. (Mojam-ul-Ausat lit Tabarani: 8131; Musnad Abi Yaala: 5922 [Sanad Hasan])

🌀 Ek (1) riwayat ke alfaaz ye hain: *“Rasool Allah ﷺ ne mimbar par qadam rakha to teen (3) dafa aameen kaha. Poocha gaya, Allah ke Rasool! Pehle aesa ittifaq nahi hua? Farmaya: Mujhe Jibraeel عليه السلام ne kaha: Allah Ta’ala use zaleel kare jo ramzan paae aur uski maghfirat na ho sake. Maine Aameen kaha. Jibraeel عليه السلام ne kaha: Wo bhi zaleel ho, jo apne maa-baap dono ko ya ek (1) ko paae, lekin jannat haasil na kar sake. Maine aameen kaha. Jibraeel عليه السلام ne kaha: Wo bhi zaleel ho jaae*

¹ T: Ye mera izaafa hai [RSB]

jiske paas Aap ka zikr ho aur wo Aap par durood na padhe. Maine us par bhi aameen kaha”. (Sahih Ibne Khuzaima: 1888 [Sanad Hasan])

② Syedna Kaab bin Ujra رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *“Mimbar laae’n. Ham mimbar laae, Aap ﷺ ne pehli seedhi par qadam rakha to aameen kaha, doosri seedhi par pohonche to aameen kaha, jab teesri seedhi par chadhe, to phir aameen kaha. Neeche tashreef laae to ham ne arz kiya: Allah ke Rasool! Aaj ham ne Aap se khilaaf-e-maamool baat suni”*.

“Farmaya: Jibraeel عليه السلام mere paas aae aur kehne lag eke uske liye halaakat ho, jo ramzan paae, lekin uski maghfirat na ho sake. Maine aameen keh diya. Doosri seedhi par pohoncha, to Jibraeel عليه السلام ne kaha: Wo bhi halaak ho, jiske paas aap ka tazkira ho, lekin wo aap par durood na padhe. Maine aameen kaha. Teesri par Chadha to Jibraeel عليه السلام ne kaha: Wo bhi halaak ho jiske paas uske maa-baap, dono ya ek (1) boodha ho aur wo uske jannat mein daakhile ka sabab na ban sake’n. Maine phir aameen keh diya”. (Mustadrak Alaa Sahihaen: V4 P153 [Sanad Hasan])

Imam Haakim رحمته الله ne is hadees ko ‘sahih-ul-isnaad’ aur Haafiz Zahbi ne ‘sahih’ kha hai. In ahadees se saabit hua ke Aap ﷺ ka zikr sun kar durood padhna waajib hai.

🌀 Allama Haleemi رحمته الله (d 403h) farmate hain: *“Bahut si ahadees dalaalat-kunaa’n hain ke jab bhi Nabi-e-Kareem ﷺ ka tazkira ho Aap par durood padna farmz hai. Agar ijma se saabit ho jaae ke durood farz nahi to mustahab ho jaaega, warna farz hi hai”*. (Shobul Iman lil Byahqi: V3 P149)

Aakhri Tashahhud Mein Durood Farz Hai

Aakhri tashahhud mein durood padhna farz hai.

① Syedna Abu Masood Ansari رضي الله عنه bayan karte hain: *“Ek (1) shakhs Rasool Allah ﷺ ke saamne aabaetha. Ham bhi Aap ﷺ ke paas the, usne arz kiya: Allah ke Rasool! Salaam ke baare mein ham jaante hain, magar namaz ka durood kya hai? Allah aap par rahmat farmae. Aap ﷺ khamosh rahe, hatta ke ham ne khwaahish ki ke kaash ye shakhs*

aap se sawaal na karta. Phir Aap ﷺ ne farmaya:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

“Allah! Nabi-e-Ummi Muhammad aur unki aal par rahmat farma. Jaese Toone Ibrahim aur unki aal par rahmat naazil ki thi. Nabi-e-Ummi, Muhammad aur unki aal par barkat farma, jaese Toone Ibrahim aur unki aal par barkat ki thi. Bila-shubha Tu qaabil-e-taareef aur badi shaan waala hai”. (Musnad Ahmad: V4 P119; Sunan Daraqutni: V1 P354-355 [Sanad Hasan])

Is hadees ko Imam Ibne Khuzaima (711) aur Imam Ibne hibbaan (1959) ne ‘sahih’ kaha hai. Imam Haakim (V1 P268) ne ‘Imam Muslim ki shart par sahih’ kaha hai. Haafiz Zahbi ne unki muwaafaqat ki hai.

☉ Imam Daraqutni farmate hain: *“Sanad hasan aur muttasil hai”*.

☉ Imam Muhammad bin Idrees Shafai farmate hain: *“Jo tashahhud padhe, lekin Nabi-e-Akram ﷺ par durood na padhe ya Nabi ﷺ par durood padhe, lekin tashahhud na padhe, us par namaz dobaara padhna waajib hai, hatta ke tashahhud aur durood dono ko jama karle”*. (Al Umm: V1 P117)

☉ Imam Muhammad bin Mawwaaz (281h) ka yehi mauqif hai. (Ahkaam-ul-Quran li-Ibnul Arabi: V3 P623; Hasan-ul-Muhaazarah lii Suyuti: V1 P310)

☉ Allama Ibnul Arabi (d 543h) farmate hain: *“Sahih hadees ki bina par jo baat Muhammad bin Mawwaaz ne kahi hai wohi durust hai”*. (Ahkaam-ul-Quran: V3 P623)

☉ Imam Maroozi (d 340h) farmate hain: *“Mera aqeeda hai ke namaz ke aakhri tashahhud mein Nabi ﷺ ki aal par durood padhna waajib hai”*. (Shobul Imaan lil Bayhaqi: V3 P150 [Sanad Hasan])

☉ Imam Abu Bakr bin Hussain Aajri (d 360h) farmate hain: *“Allah ham par aur aap par rahem farmaae. Jaan leeejiye! Agar koi namaz*

padhe aur aakhri tashahhud mein durood na padhe to us par namaz ka iaadah¹ farz hai". (Ash-Shareeah: V3 P1403)

☉ Haafiz Ibne Kasir رحمه الله farmate hain: *"Ahadees ke zaahiri alfaaz dalaalat karte hain ke aakhri tashahhud mein durood farz hai"*. (Tafseer Ibne Kasir: V6 P460 bi-tehqeeq Salaama)

Baaz ahle ilm ne ijma naql kiya hai ke aakhri tashahhud mein durood farz nahi.

☉ Haafiz Ibne Kasir رحمه الله farmate hain: *"Farziyyat-e-durood ke khilaaf kisi daur mein bhi ijma nahi hua"*. (Tafseer Ibne Kasir: V6 P460 bi-tehqeeq Salaama)

② Syedna Fazaala bin Obaid رحمه الله bayan karte hain: *"Ek (1) shakhs namaz mein dua maang raha tha, usne durood nahi padha, Nabi-e-Kareem ﷺ ne ye sun kar farmaya: Usne jaldbaazi ka muzaahara kiya hai, phir Aap ne use ya kisi aur ko bula kar farmaya: Dua se pehle hamd-o-sana aur durood padh liya kare'n, uske baad jo chaahe'n maangte rahe'n"*. (Musnad Ahmad: V6 P18; Sunan Abu Dawood: 1481; Tirmizi: 3477 [Sanad Hasan])

Is hadees ko Imam Tirmizi رحمه الله ne 'hasan sahih', Imam Ibne Khuzaima (710) aur Imam Ibne Hibbaan (1960) رحمه الله ne 'sahih' kaha hai. Imam Haakim (V1 P230, 286) رحمه الله ne 'Imam Bukhari aur Imam Muslim رحمه الله ki shart par sahih' kaha hai. Haafiz Zahbi رحمه الله ne unki muwaafaqat ki hai.

☉ Haafiz Ibne Hajar رحمه الله farmate hain: *"Hadees-e-Fazaala bhi farziyyat-e-durood ke dalaal mein se ek (1) hai"*. (Ad-Diraayah Fee Takhreej Ahadees al Hidaaya: V1 P157 H89)

③ Abdur Rahman bin Abi Laila رحمه الله bayan karte hain ke Syedna Kaab bin Ujrah رحمه الله se meri muqalaat hui. Kehne lage: Main aap ko azeem-ush-shaan thofa na doo'n, jise maine Rasool Allah ﷺ se sun rakha hai. Arz kiya: Ji zaroor! Kehne lage: Ham ne Rasool Allah ﷺ se sawaal kiya: Allah ke Rasool! Salaam ki taaleem to Allah ne hame'n di hai, lekin aap par durood kaese bheje'n? To farmaya:

¹ T: (إعادته) Dohraana, baar-baar karna [FL]

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

“Allah! Muhammad aur Muhammad ki aal par rahmat farma, jaesa ke Toone Ibrahim aur unki aal par rahmat farmaai, yaqeenan Tu qaabil-e-taareef, badi shaan waala hai. Allah! Muhammad aur Muhammad ki aal par barkat farma, jaesa ke Toone Ibrahim aur unki aal par barkat farmaai, yaqeenan Tu qaabil-e-sataash aur buzurgi waala hai”. (Sahih Bukhari: 3370; Sahih Muslim: 406)

Pehle Qaaeda Mein Durood

Do (2) Rakat ke baad baethna qaaeda kehlaata hai. Chaar (4) rakat mein do (2) qaaede hote hain, pehla do (2) rakat ke baad aur doosra chaar (4) rakat ke baad.

Pehle qaaeda mein tashahhud ke saath durood padhna jaez aur mustahab hai aur doosre mein farz hai, is silsile mein Nabi-e-Kareem ﷺ ki taalimaat mulaahaza ho’n:

Tashahhud Par Iqtisaar-o-Iktifa:

Syedna Abdullah bin Masood رضي الله عنه ne apne shagirdo’n ko tashahhud sikhaya.

🌀 Syedna Aswad bin Yazeed رضي الله عنه bayan karte hain: *“Darmiyaane tashahhud mein at-tahiyya padh kar khade ho jaate aur aakhri tashahhud, at-tahiyyaat ke baad dua padhte, uske baad salaam pherte”.* (Musnad Ahmad: V1 P459 [Sanad Hasan])

Imam Ibne Khuzaima رحمته الله (708) ne is hadees ko ‘sahih’ qaraar diya hai.

🌀 Imam Saahab is hadees par baab qaaem karte hain:

بَابُ الْإِقْتِصَارِ فِي الْجُلُوسَةِ الْأُولَى عَلَى التَّشَهُّدِ، وَتَرْكِ الدُّعَاءِ بَعْدَ التَّشَهُّدِ الْأَوَّلِ.

“Pehle Qaaeda Mein Tashahhud Par Iktifa¹ Karne Aur Tark-e-Dua Ke

¹ T: (اِكْتِفَا) Kifaayat, qanaa-at, kaafi [RKT]

Jawaaz Ka Bayaan". (Sahih Ibne Khuzaima: 708)

Pehle Qaaeda Mein Tashahhud Ke Alaawa Durood-o-Akzaar:

Pehle Qaaeda mein tassshshud se zaaed azkaar, masalan durood, dua, waghaera mustahab hain:

① Syeda Ayesha رضي الله عنها Rasool Allah ﷺ se bayaan karti hain: *"Nabi-e-Kareem ﷺ nau (9) rakat adaa farmate aur aathwee'n rakat ke baad baeth-te. Allah ka zikr karte, Uski hamd baja laate aur dua karte. Phir salaam phere baghaer khade ho jaate aur nawwee'n rakat adaa farmate. Phir baeth jaate aur Allah ka zikr, Uski hamd aur Usse dua karte, salaam itni aawaaz mein pherte ke hame'n suna dete"*. (Sahih Muslim: 746/139)

🌀 Ek (1) hadees ke alfaaz hain: *"Nabi-e-Kareem ﷺ nau (9) rakat adaa farmate aur aathwee'n ke baad baeth-te. Allah se dua karte aur durood padhte. Phir salaam phere baghaer uth-te aur nawwee'n (9) rakat adaa karne ke baad baeth-te. Rabb ki hamd-o-sana karte aur durood padh kar dua karte. Aakhir mein itni buland aawaaz se salaam kehte ke hame'n suna dete the"*. (Sunan Nasai: 1721; Sunan Kubra lil Byahqi: V2 P500 wal-lafza-lahu [Sanad Sahih])

② Syedna Abdullah bin Masood رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *"Do (2) rakat ke baad baethe'n, to kahe'n:*

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

"Phir jo chaah'e'n Allah se maange'n". (Musnad Ahmad: V1 P437; Musnad Tayaalisi: 304; Nasai: 1164; Mojam-ul-Kabeer lit Tabarani: V10 P47 H9912; Sharah Maani-ul-Aasaar lit Tahaawi: V1 P237 [Sanad Sahih])

Ise Imam Ibne Khuzaima (720) aur Imam Ibne Hibbaan رضي الله عنه (1951) ne 'sahih' qaraar diya hai.

③ Naafe رضي الله عنه bayan karte hain: Syedna Abdullah bin Umar رضي الله عنه tashahhud mein ye dua padhte:

بِسْمِ اللَّهِ، التَّحِيَّاتُ لِلَّهِ، الصَّلَوَاتُ لِلَّهِ، الزَّكَايَاتُ لِلَّهِ، السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، شَهِدْتُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، شَهِدْتُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

“Pehli do (2) Rakat ke baad tashahhud padhte aur jo jee chahta wo dua karte”. (Muwatta Imam Maalik: V1 P191 [Sanad Sahih])

Saabit hua ke Syedna Abdullah bin Umar رضي الله عنه bhi pehle qaaeda mein tashahhud se zaaed padhte the. Imam Maalik aur Imam Shafai رحمتهما الله ka yehi mazhab hai. (Al-Umm: V1 P117)

⊗ Haafiz Navawi رحمته الله (d 676h) kehte hain: *“Pehle tashahhud mein bila-ikhtilaaf durood farz nahi, mustahab hai ya nahi? Us mein do (2) raee hain, durust yehi hai ke pehle qaaeda mein durood mustahab hai”*. (Al-Azkaar: 67 bi-tehqqeq Al-Arnaaout)

Tambihaat:

① Syedna Abdullah bin Masood رضي الله عنه bayan karte hain: *“Rasool Allah ﷺ do (2) Rakat ke baad itni jaldi uth-te ke you’n lagta jaese garam patthar par baethe ho’n”*. (Musnad Ahmad: V1 P386; Sunan Abu Dawood: 995; Nasai: 1177; Tirmizi: 366)

‘Mursal’ hone ki wajah se ‘zaeef’ hai, Abu Obaida ka apne waalid Syedna Abdullah bin Masood رضي الله عنه se simaa nahi.

⊗ Haafiz Ibne Hajar رحمته الله farmate hain: *“Raajeh yehi hai ke Abu Obaida ka apne waalid se simaa saabit nahi”*. (Taqreeb ut Tehzeeb: 8231)

⊗ Neez farmate hain: *“Jamhoor kehte hain ke unho’n ne apne waalid se simaa nahi kiya”*. (Muwaafaqa tul Khabr-ul-Khabr: V1 P364)

⊗ Haafiz Ibne Hajar رحمته الله farmate hain: *“Munqata hai, kyunke Abu Obaida ne apne waalid se simaa nahi kiya”*. (Talkhees-ul-Habeer: V1 P263 H406)

Isse pehle tashahhud mein durood ki nafi nahi hoti, balke sirf itna hai ke pehla tashahhud, doosre se chota tha. Pehla tashahhud durood samet bhi doosre ke muqaable mein chota ho sakta hai.

⊗ Allama Shaukaani رحمته الله (d 1250h) farmate hain: *“Us mein sirf itna hai ke pehla tashahhud chota karna mashroo hai, ye doosre ke muqaable*

mein chota karke bhi ho sakta hai”. (Neel-ul-Autaar: V2 P333)

② Tamim bin Salama رضي الله عنه bayan karte hain: *“Syedna Abu Bakr رضي الله عنه do (2) Rakat ke baad baeth-te, to you’n mehsoos hota jaese garam patthar par ho’n hatta ke uth jaate”*. (Musannaf Ibne Abi Shaiba: V1 P295)

Sanad munqata hai, Tamim bin Salama ka Syedna Abu Bakr Siddiq رضي الله عنه se simaa nahi.

③ Syedna Abdullah bin Umar رضي الله عنه se mansoob hai: *“Do (2) rakat ke baad baethne ka mauqa sirf tashahhud padhne ke liye hai”*. (Musannaf Ibne Abi Shaiba: V1 P295)

Sanad ‘zaeef’ hai, Ayaaz bin Muslim ‘majhool-ul-haal’ hai. Sirf Ibne Hibbaan رحمته الله ne (As-Siqat: V5 P265) mein zikr kiya hai.

④ Syeda Ayesha رضي الله عنها se marwi hai: *“Rasool Allah ﷺ do (2) Rakat ke baad tashahhud se ziyaada nahi padhte the”*. (Musnad Abi Yaala: 4373)

Sanad zaeef hai, Abul Jauza ka Syeda Ayesha رضي الله عنها se simaa nahi.

☪ Haafiz Ibne Abdul Bar رحمته الله farmate hain: *“Abul Jauza ne Syeda Ayesha رضي الله عنها se simaa nahi kiya, uski Ayesha رضي الله عنها se riwayat mursal (munqata) hoti hai”*. (At-Tamheed: V20 P206)

Imam Bukhari رحمته الله ka bhi yehi rujhaan hai, jaesa ke Imam Ibne Adi رحمته الله ne us tarah ishaara kiya hai. (Al-Kaamil Fee Zuafa ur Rijal: V3 P331)

⑤ Hasan Basri رحمته الله se marwi hai: *“Do (2) Rakat ke baad tashahhud se ziyaada na padhe’n”*. (Musannaf Ibne Abi Shaiba: V1 P296)

Qaul saabit nahi.

① Hafs bin Ghiyaas ‘mudallis’ hain, simaa ki tasreeh nahi ki.

② Ash-at (اشعت) ka taayyun nahi ho saka.

③ Sha’bi رحمته الله farmate hain: *“Jis ne do (2) Rakat ke baad tashahhud ke alaawa kuch padh liya, us par sajda-sahoo hai”*. (Musannaf Ibne Abi Shaiba: V1 P296 [Sanad Sahih])

Is par koi daleeln ahi, sahih ahadees iski taa'eed nahi kartee'n.

Baaz Deegar Aara:

Kabeeri mein hai ke pehle tashahhud ke saath durood padhne se sajda-sahoo laazim aata hai. (Kabeeri: 460)

🌀 Allama Ibne Nujaim Hanafi رحمہ اللہ (d 970h) farmate hain: *“Al-Mujtaba mein hai ke Zohar ki chaar (4) rakat mein aur namaz-e-juma se pehle aur baad ki namaz ke awwal qaaeda mein durood nahi padh sakta”*. (Bahr ur Raa'iq Sharah Kanz-ud-Daqa'iq: V2 P53)

🌀 Allama Haskafi Hanafi رحمہ اللہ (d 1088h) farmate hain: *“Zohr ki chaar (4) rakat mein aur namaz-e-juma se pehle aur baad ki namaz ke awal qaaeda mein durood nahi padh sakta, agar bhool kar padh liya to sajda-sahoo laazim hai”*. (Ad-Durar Mukhtaar: P95 Baab-ul-Witr wan Nawaafil)

🌀 Fataawa Aalamgiri mein hai: *“Pehle qaaeda mein tashahhud takraar se padh liya to sajda-sahoo hai. Tashahhud par durood ka izaafa kar diya to bhi sajda-sahoo hai. Tibbiyyeen mein yhi likha hai. ‘Muzmaraat’¹ mein hai ke fatwa bhi usi par hai. Albatta izaafe ki miqdaar mein ikhtilaaf hai. Baaz kehte hain ke ‘اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ’ hi keh diya, to sajda-sahoo waajib hoga, baaz kehte hain ke jab tak ‘وَعَلَى آلِ مُحَمَّدٍ’ tak na kahe, sajda-sahoo nahi. Pehli baat sahih hai, albatta doosre qaaeda mein durood takraar ke saath padh le to sajda-sahoo nahi, jaesa ke ‘tibbiyyeen’ mein likha hai”*. (Fataawa Aalamgiri: V1 P127)

🌀 Allama Abdul Hai Lucknawi رحمہ اللہ farmate hain: *“Hanafiya ke nazdeek doosri rakat mein durood padhne se jo taakheer-e-qiyaam ka baais hota hai, sajda-sahoo waajib hota hai. Jab ba-qadr ‘اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ’ ke padhe aur baaz ke nazdeek jab ‘وَعَلَى آلِ مُحَمَّدٍ’ ke ba-qadr padhe. Zeli ne oola² ko aur Ramli ne saani³ ko tarjeeb di hai aur jisne*

¹ T: Al-Kaadoori ki kitab: Jaame-ul-Muzmaraat wal Mushkilaat Fee Sharah Mukhtasar al-Imam Quduri [RSB]

² T: (أُولَى) Pehla, pehle zamane ka, muqaddam, behtar, aala, afzal [RKT]

³ T: (ثَانِي) Doosra, duwam, second [RKT]

sahooan sajda tark kiya, us par us namaz ka iaadah waajib hai". (Majma' Fataawa: V1 P303)

🌀 Allama Abdul Shukoor Farooqi Lucknawi Saahab likhte hain: *"Koi shakhs qaaeda oola mein baad at-tahiyyat ke itni hi der tak chup baetha rahe ya durood-sharif padhe ya koi dua maange, un sab soorato'n mein sajda-sahoo waajib hoga"*. (Ilm-ul-Fiq: Hissa Duwam: P283 Namaz Mein Sahoo Ka Bayaan)

🌀 Deobandi aalim Raza-ul-Haq, Mufti Darul Uloom Zakariyya, South Africa kehte hain: *"Sunan-e-Muakkada ke qaaeda oola mein bhool se durood-sharif padhne se sajda-sahoo waajib hoga"*. (Fataawa Darul Uloom Zakariyya: V2 P: 461)

Tafseel Ahsan-ul-Fataawa az Mufti Rasheed Ahmad Saahab (V4 P29) mein hai.

🌀 Barailwi Aalim Amjad Ali Saahab likhte hain: *"Farz-o-witr, sunan-rawaatib ke qaaeda oola mein agar tashahhud ke baad itna keh liya 'اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ' ya 'اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا' to agar sahoon ho to sajda sahoon kare, amadan ho to iaada¹ waajib hai. (Durre Mukhtar)"*. (Bahaar-e-Shariyat Hissa Suwam: P76 Waajibaat-e-Namaz)

Ye kitaab Janab Ahmad Raza Khan Saahab ki tasdeeq-shuda² hai. Allama Ahmad Raza Khan Saahab ne likha hai ke *"Isi par hi fatwa hai"*. (Fataawa Rizwiya: V8 P191)

Ye mauqif sahih ahadees aur Syedna Abdullah bin Umar رَضِيَ اللهُ عَنْهُ kea mal se muwaafiq nahi, is liye mabni-bar-khata³ hai.

Ek Khwaab:

🌀 Allama Shaami Hanafi رَضِيَ اللهُ عَنْهُ farmate hain: *"'Al-Manaaqib' mein likha hai ke Imam Abu Hanifa رَضِيَ اللهُ عَنْهُ ne Nabi-e-Akram ﷺ ko khwaab mein dekha. Aap ﷺ ne farmaya: Mujh par durood padhne waale par aap ne sajda-e-sahoo kaese waajib kar diya? To Imam Saahab ne jawab diya:*

¹ T: (إِعَادَة) Dohraana, dobara kara [RKT]

² T: (تَصْدِيقٌ شَدَّه) Verified, certified, attested, authenticated [RSB]

³ T: (مَبْنَى بَرَّ خَطَا) Khataa, khataa par qaaem/munhasir [RSB]

Usne bhool kar durood padha hota hai to Aap ﷺ ne us fatwa ko tahseen¹ ki nazar se dekha”. (Raddul Mohtaar Alaa ad Durral Mukhtaar: V2 P81)

Qaraeen Ikraam! Allama Shaami ne is khwaab ki sanad zikr nahi ki aur deen sanad ka naam hai, be-sanad baate’n deen nahi hain.

Ek Ghaer-mohtaat Fatwa:

🌀 Allama Ibne Nujaim Hanafi رحمه الله (d 970h) farmate hain: *“Fatawa Qaazi Khan mein witr-o-taraweehke bayan ke aakhir mein ajeeb baat likhi hai, jo shakhs qunoot mein durood padh le, to hamare mufti hazraat kehte hain ke wo aakhri tashahhud mein durood na padhe. Agar bhool kar tashahhud mein durood padh le to doosre tashahhud mein durood nahi padh sakta”*. (Al-Bahr-ur-Raaq Sharah Kanz-ud-Daqaaiq: V1 P348)

🌀 Fatawa Aalamgiri mein hai: *“Tashahhud ke baad dua abhi mukammal nahi hui aur imam ne salam pher diya, ya muqtadi ne abhi durood nahi padha aur imam ne salam pher diya, to muqtadi imam ke saath hi salam pher dega”*. (Fatawa Aalamgiri: V1 P90)

🌀 Allama Shaami Hanafi رحمه الله farmate hain: *“Fatawa Tataarkhaniya mein ‘Al Muheet’ ke hawaale se likha hai: Agar koi namaz mein faarsi zaban mein tasbeeh, dua, sana, ta-awwuz, tehleel, tashahhud ya durood padh le to namaz durust hogi”*. (Raddul Mohtaar Alaa Ad-Durral Mukhtar: V2 P81)

Tawajjo keejiye! Ye namaz ke saath mazaq hai, jahan durood padhne ka jawaaz tha, wahan durood padhne par sajda saho laazim qaraar diya gaya aur yaha’n namaz ki haeyat hi badal kar rakhdi, yaha’n faarsi zaban bhi shariyat qaraar paai?

Majlis Mein Durood

Majlis mein Nabi-e-Akram ﷺ par durood padhna farz hai:

① Syedna Abu Huraira رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *“Log kisi jagah baethen aur waha’n Allah Ta’ala ka zikr na kare’n, na durood padhe’n to ye kotaahi unke liye roz-e-qiyaamat baais*

¹ T: (تحسين) Taareef karna, pasand karna [RKT]

hasrat hogi, agarche aamaal ki bin apar jannat mein daakhil ho jaae'n". (Musnad Ahmad: V2 P463; Amal al-Yaum wal Laila lin Nasai: 409-410 [Sanad Sahih])

Imam Ibne Hibbaan رحمه الله (591, 592) ne is hadees ko, Haafiz Munziri رحمه الله (At-Targheeb-wat-Tarheeb: V2 P410) ne uski sanad ko 'sahih' kaha hai.

⊙ Haafiz Haithami رحمه الله kehte hain: *"Ise Imam Ahmad رحمه الله ne riwayat kiya hai aur uske raasi Sahih Bukhari ke hain"*. (Majma'-az-Zawaaed: V10 P79)

② Syedna Abu Huraira رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *"Taweel majlis agar zikr-e-Ilaahi aur durood ke baghaer barkhwaast ho jaae, to baais-e-hasrat hogi, Allah chaahe to unhe'n azaab de aur chaahe to maaf karde"*. (As Salaatu Alan Nabi la Ibne Abi Aasim: 86; Amal al Yum wal Laila li-Ibn as-Sunni: 449; Ad-Dua lit Tabarani: 1924; Al Mustadrak lil Haakim: V1 P496; Shobul Iman: 1468 [Sanad Hasan])

Mulaahza: Is hadees se maaloom hota hai ke waeed taweel majlis ke liye hai, na ke choti majlis.

③ Syedna Abu Huraira رضي الله عنه bayan karte hain ke Nabi-e-Kareem ﷺ ne farmaya: *"Jis majlis mein zikr-e-Ilaahi aur durood na ho, wo majlis roz-e-qiyaamat hasrat hogi"*. (Musnad Ahmad: V2 P453 [Sanad Hasan])

④ Syedna Abu Saeed Khudri رضي الله عنه farmate hain: *"Jis mehfil mein Nabi-e-Kareem ﷺ par dudood na padha jaae, wo roz-e-qiyaamat unke liye hasrat hogi. Agarche wo jannat mein daakhil ho jaae'n"*. (Musnad Ahmad bin Muneen naqlan a'n Ittihaaf-ul-Khaerah al Mahrah lil Booseeri: 6069 [Sanad Sahih])

⊙ Naasir-us-Sunnah Allama Albani رحمه الله (d 1420h) kehte hain: *"Ye hadees aur uske ham-maane ahadees wazaahat karti hain ke har majlis mein Allah Subhanahu wa Ta'ala aur Nabi-e-Akram ﷺ par durood farz hai. Ye hadees kai wajho'n se us par dalaalat-kunaa'n hai"*

"Awwalan: Nabi-e-Akram ﷺ ka ye farman ke 'Allah chaahe to unhe'n azaab de aur chaahe to maaf karde'. Aesa sirf usi fe'l ke baare mein kaha jaa sakta hai, jise karna farz aur chodna gunaa'h ho".

"Saniya: Nabi-e-Akram ﷺ ka ye farman ke 'Agarche wo aamaal ki bina par jannat mein daakhil ho jaae'n'. Ye alfaaz waazeh hain ke zikr-e-

Ilaahi aur durood ka taarik jahannum mein daakhile ka mustahiq hai, ye aur baat ke doosre aamaal use jannat mein le jaae'n".

"Chunache har musalman ko chaahiye ke wo us waeed se khabardaar hai aur apni kisi majlis mein zikr-e-Ilaahi aur durood se ghaafil na rahe, warna ye majlis qiyaamat ke din nuqsan aur hasrat ka baais hogi".
(Silsila Ahadees us Sahiha: V1 P161)

Faaeda:

☉ Syedna Abdullah bin Masood رضي الله عنه ke baare mein bayan kiya jaata hai: *"Kuch log ek (1) masjid mein jama hokar ba-aawaaz-e-buland 'laa ilaaha illallah' aur Nabi-e-Akram ﷺ par durood padhne lage. Syedna Abdullah bin Masood رضي الله عنه unke paas gae. Farmaya: Ham ne Rasool Allah ﷺ ke ahd-e-mubaarak mein aesa amal nahi dekha. Main to aap ko bidati hi samajhta hoo'n. Aap musalsal yehi baat dohraate rahe, hitta ke unhe'n masjid se nikaal diya".* (Al Muheet-ul-Burhaani Fil Fiqa an-Nomani li-Ibne Maazah Hanafi: V5 P315)

Mil kar buland aawaaz se zikr karna aur durood padhna be-asal aur bidat hai, lekin ye qaul be-sanad hai. Uske bawujood baaz fuqaha ne 'قَدْ صَحَّ' kaha hai, jo ke bila-daleel hai. Mulaahaza ho (Al-Muheet-ul-Burhani Fil Fiqa an-Nomani li-Ibne Maazah: V5 P315; Raddul Mohtar: V6 P398; Ghamaz Uyoon-ul-Basaair Fee Sharah al Ashaabah wan Nazaar lil Hamawi: V4 P60; Bareeqah Mahmoodiya lil Khaadmi: V4 P54; Durood Sharif Padhne Ka Sharai Tariqa az Muhammad Sarfaraz Khan Safdar: 30)

Yaad rahe ke Maulana Sarfaraz Safdar Saahab ne 'قَدْ صَحَّ' ka tarjuma 'sahih sanad' kiya hai.

☉ Haafiz Suyuti رحمته الله (d 911h) farmate hain: *"Abdullah bin Masood رضي الله عنه ka ye qaul sanad ka mohtaj hai, ye bataya jaae ke kin aimma huffaaz ne use zikr kiya hai?"* (Al Haawi lil Fataawa: V1 P472)

☉ Allama Ibne Hajar Haethami رحمته الله farmate hain: *"Ye riwayat Ibne Masood رضي الله عنه se saabit nahi, balke uska kutub-e-mohaddiseen mein wujood hi nahi".* (Al-Fataawa al-Fiqhiyya-tul-Kubra: V1 P177)

☉ Allama Abdur Rauf Munaawi رحمته الله farmate hain: *"Ye riwayat ghaer-saabit hai".* (Faiz-ul-Qadeer Sharah Jaame us Sagheer: V1 P457)

☪ Allama Aaloosi رَحْمَةُ اللهِ عَلَيْهِ farmate hain: “Ye qaul huffaaz aimma ke yahaa’n saabit nahi”. (Rooh-ul-Maani: V8 P479)

Tambeeh:

☪ Janab Haaji Imdadullah Makki Saahab kehte hain: “Is zamane mein logo’n se mashaqqat nahi ho saki, talab kamaal karte hain aur main bawujood zof ke ek (1) damm¹ mein do-sau-pachaas (250) zarb karta tha. Maulwi Noor-ul-Hasan Kaandhwi (?) ne is qadr kasrat durood sharif ki ki thi ke be-ikhtiyaar zabaan par jaari ho jaata tha aur ye qudrat na hoti thi ke zabaan ko rok le’n, yaha’n tak ke paakhaana mein zabaan ko daanto’n se dabaee rehte the ke aesa na ho durood sharif mu’n se nikal jaae”. (Imdaad-ul-Mushtaq az Thanwi: P63 Malfooz Number: 80)

Ek (1) dam mein do-sau-pachaas (250) zarbe’n lagaana zohd nahi, lafz-e-Allah ka zikr is andaaz mein karna ghaer-mashroo hai. Sahaba, Taabaeen, Taba-taabaeen, aur Aimmae Mohaddiseen is takalluf² aur mashaqqat mein nahi pade. Bawujood iske un mein talab-e-kamalaat ba-darja-e-atam³ maujood tha. Sahaba Ikraam رَضِيَ اللهُ عَنْهُمْ aur Mohaddiseen-e-Azzaam kasrat se durood padhte the, lekin is qism ke anadaaz ikhtiyaar nahi kiya.

Namaz-e-Janaaza Mein Durood

Namaz-e-Janaza mein durood farz hai, Allah Ta’ala ne namaz mein durood padhne ka jo hukm diya hai, namaz-e-janaza usse khaarj nahi. Yehi wajah hai ke namaz-e-janaza ka nabawi tariqa durood se khaali nahi.

☪ Syedna Abu Umama Bin Sahl bin Haneef رَضِيَ اللهُ عَنْهُ bayan karte hain: “Namaz-e-janaza mein nabawi tariqa ye hai ke aap takbeer kahe’n, Surah Fatiha ki qirat kare’n, phir Nabi-e-Akram ﷺ par durood padhe’n, phir maiyyat ke liye khuloos-e-dil se dua kare’n, pehli takbeer ke alaawa qirat na kare’n. Phir aahista aawaaz mein daae’n taraf salaam

¹ T: (دَم) Lamha, aan, pal, waqt, saans [RKT]

² T: (تَكْلُفَات) Wo bartao jo sharam ya kisi aur wajah se hota jaae, ghairat, zehmat uthaa kar koi kaam karna, apne oopar takleef gawaara karna [RKT]

³ T: (بَدْرَجَة آتَم) Poori tarah, mukammal taur par [RKT]

pher de'n". (Al Muntaqa li-Ibnul Jaarood: 540 [Sanad Sahih])

☉ Sahaba Ikraam رضي الله عنهم bayan karte hain: *"Janaza ka sunnat tariqa ye hai ke imam takbeer kahe, phir kahmoshi se Surah-al-Fatiha ki qirat kare, phir teen (3) takbeero'n mein namaz khatam kare. Muqtadi bhi usi tarah kare jaese uska imam karta hai."* (Mustadrak lil Haakim: V1 P360; Sunan Kubra lil Bayhaqi: V4 P40 [Sanad Sahih])

Imam Haakim رحمته الله ne is hadees ko 'Imam Bukhari-o-Muslim رحمتهما الله ki shart par sahih' kaha hai. Haafiz Zahbi ne unki muwaafaqat ki hai.

☉ Syedna Abu Huraira رضي الله عنه bayan karte hain: *"Maine Syedna Obaada bin Saamit رضي الله عنه se namaz-e-janaza ke baare mein sawaal kiya to aap ne farmaya: Allah ki qasam! Main aap ko bataau'nga takbeer keh kar ibtida kare'n, phir (fatiha padhne ke baad) Nabi-e-Akram ﷺ par duroodp adhe'n aur kahe'n ..."* (Sunan Kubra lil Bayhaqi: V4 P40 [Sanad Sahih])

☉ Obaid bin Sibaaq رضي الله عنه bayan karte hain: *"Sahl bin Haneef رضي الله عنه ne hame'n namaz-e-janaza padhai. Unho'n ne pehli takbeer kahi to Surah al Faatiha itni oonchi padhi ke muqtadiyo'n ko sunaai di. Phir baaqi takbeere'n kehte gae. Ek (1) takbir reh gai to namaz ke tashahhud ki tarah tashahhud padha. Phir takbeer kahi aur salam pher diya"*. (Sunan Daraqutni: V2 P73; Sunan Kubra lil Bayhaqi: V4 P39 [Sanad Hasan])

☉ Keesaan Abu Saeed Maqburi رضي الله عنه bayan karte hain: *"Maine Syedna Abu Huraira رضي الله عنه se poocha ke aap janaza kaese adaa karte hain? Farmaya: Allah ki qasam! Bataata hoo'n, main maiyyat ke ghar se uske peeche chalta hoo'n, jab use rakh diya jaata hai to Allahu Akbar keh kar Allah ki hamd (Surah al Fatiha) padhta hoo'n aur uske Nabi-e-Kareem ﷺ par durood padhta hoo'n aur phir ye dua karta hoo'n"*. (Muwatta Imam Maalik: V1 P228; Fazl Alan Nabi lil Qaazi: 93 [Sanad Sahih])

☉ Aamir Sha'bi رضي الله عنه farmate hain: *"Janaza mein pehli takbeer ke baad Allah Ta'ala ki sana (Surah al Fatiha) hai, doosri ke baad durood, teesri ke baad maiyyat ke liye dua aur chauthi ke baad salam hai"*. (Fazl As Salaatu Alan Nabi lil Imam Ismail bin Ishaq al Qaazi: 91 [Sanad Sahih])

Note: Durood mein 'وَصَلَّيْتَ وَبَارَكْتَ وَرَجَمْتَ' ka izaafa bila-daleel

hai.

Majaalis-e-Ahle Hadees Ka Ezaaz

Ahle Hadees ki majaalis-o-mahaafil ka ye ezaaz hai ke un mein ba-kasrat durood padha jaata hai. Saabiqa sutoor mein waazeh ho chuka hai ke har taweel majlis mein ek (1) baar durood padhna farz hai. Ahle Hadees ki majaalis mein ye farz bhi poora hota hai aur ba-taur-e-istihbaab bhi kai dafa durood padh liya jaata hai. Ye ezaaz-o-sharf ki baat hai:

☞ Syedna Abdullah bin Masood رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *“Kasrat se durood padhne waale qiyaamat ke din mere sabse ziyaada qareeb honge”*. (Sunan Tirmizi: 484 [Sanad Sahih])

Is hadees ko Imam Tirmizi aur Haafiz Baghwi (Sharah-as-Sunnah: 686) رحمتهما الله ne ‘Hasan Gharib’ kaha hai, jabke Imam Ibne Hibbaan رحمته الله (911) ne ‘sahih’ qaraar diya hai.

☞ Imam Ibne Hibbaan رحمته الله (d 354h) farmate hain: *“Ye hadees daleel hai ke qiyaamat ke din Ahle Hadees Nabi-e-Akram ﷺ ke sab se ziyaada qaribi honge, kyunke is ummat mein koi giroh Ahle Hadees se badh kar durood nahi padhta”*. (Sahih Ibne Hibbaan: 911)

☞ Haafiz Abu Jaafar Asbahani رحمته الله (d 322h) farmate hain: *“Ye hadees Ahle Hadees ki fazilat par daleel hai. Hamare ilm mein unse badh kar Rasool-e-Akram ﷺ par durood padhne waala koi nahi”*. (Tabaqaat-ul-Mohaddiseen Bi-Asbahaan Wal Waarideen Alaeha: V4 P223)

☞ Imam Abu Nuaim Asbahani رحمته الله (d 430h) farmate hain: *“Ye manqabat¹ aur saadat haio raawiyaan-e-hadees ke saath khaas hai, kyunke ulama ke kisi bhi tabqa se Rasool Allah ﷺ par itna durood padhna maaloom nahi, jitna is giroh ka likh aur bol kar durood padhna maaloom hai”*. (Sharf Ashaab-ul-Hadees lil Khatib Baghdadi: 35 [Sanad Sahih])

☞ Sufyan bin Saeed Soori رحمته الله (d 161h) farmate hain: *“Ahle Hadees ko agar durood hi ka sawaab mile to bhi kaafi hai, wo jab tak padhne*

¹ T: (مَنْقَبَات) Taareef-o-tauseef, madh-o-sana [RKT]

likhne mein masroof rehte hain, durood padhte rehte hain". (Sharf Ashaab-ul-Hadees lil Khateeb: P35 [Sanad Sahih])

🌀 Allama Umar bin Ali Abu Hafs Bazzaar رحمہ اللہ (d 749h) Shaikh-ul-Islam Ibne Taimiya رحمہ اللہ (d 728h) ke baare mein farmate hain: *"Shaikh-ul-Islam رحمہ اللہ, Rasool Allah ﷺ ka zikr karte to durood-o-salaam zaroor padhte. Allah ki qasam! Maine unse badh kar Rasool Allah ﷺ ki taazeem karne waala, Aap ﷺ ke ittiba aur talleem ki nusrat par hirs rakhne waala koi nahi dekha"*. (Elaam-ul-Uliyya Fee Mana'iq Ibne Taimiyya: P28)

Durood Padhne Ke Mustahab Muqamaat

Dua mein durood padhna mustahab amal hai.

🌀 Syedna Fazaala bin Obaid رحمہ اللہ bayan karte hain: *"Ek (1) shakhs namaz mein dua maang raha tha, us mein durood nahi padha, Nabi-e-Kareem ﷺ ne ye sun kar farmaya: Usne jald-baazi ka muzaahara kiya hai. Phir aap ne use ya kisi aur ko bula kar farmaya: Dua se pehle hamd-o-sana aur durood padh liya kare'n, uske baad jo chahe'n maangte rahe'n"*. (Musnad Ahmad: V6 P18; Sunan Abu Dawood: 1481; Tirmizi: 3447 [Sanad Hasan])

Is hadees ko Imam Tirmizi رحمہ اللہ ne 'Hasan Sahih', Imam Ibne Khuzaima (710) aur Imam Ibne Hibbaan (1960) رحمہ اللہ ne 'sahih' kaha hai. Imam Haakim رحمہ اللہ (V1 P230-286) ne 'Imam Bukhari-o-Muslim رحمہ اللہ ki shart par sahih' kah ahai aur Haafiz Zahbi رحمہ اللہ ne unki muwaafaqat ki hai.

🌀 Syedna Abdullah bin Masood رحمہ اللہ bayan karte hain: *"Main Nabi-e-Akram ﷺ ke saath namaz padh raha tha, Syedna Abu Bakr-o-Umar رحمہ اللہ bhi Aap ke saath the. Tashahhud baethe to maine Allah ki sana aur durood se aaghaaz kiya. Dua ki, to Nabi ﷺ ne do (2) martaba farmaya: Aap sawaal keejiye, aap ko ataa kiya jaaega"*. (Tirmizi: 593 [Sanad Hasan])

Imam Tirmizi رحمہ اللہ ne is hadees ko 'Hasan Sahih' kaha hai.

🌀 Khalid bin Salama رحمہ اللہ bayan karte hain: *"Abdul Hamid bin Abdur Rahman ne apne bete ka walima kiya to Musa bin Talha ko bula kar kaha: Abu Isa! Durood ke hawaale se aap ke paas kya taaleem pohonchi hai? Musa kehne lage: Maine Syedna Zaid bin Khaarja رحمہ اللہ se*

pocoha, kaha: Maine Rasool Allah ﷺ se sawaal kiya ke durood kaese padhe'n? Farmaya: Namaz adaa kare'n aur zikr-e-Ilaahi mein mashghool rahe'n aur padhe'n

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

“Allah! Muhammad aur unki aal par barkat farma, jaese toone Ibrahim par barkat farmaai thi, bila-shubha tu qaabil-e-taareef aur badi shaan waala hai”. (Musnad Imam Ahmad: V1 P199; Sunan Nasai: 1292 [Sanad Sahih])

Faaeda:

☪ Syedna Abu Saeed Khudri رضى الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *“Jiske paas sadqa na ho, wo dua kare, Allah! apne bande aur Rasool Muhammad ﷺ par rahmat farma, momin aur musalman mardo'n aurato'n par bhi rahmat farma. Ye alfaaz uske liye sadqa ban jaaenge”*. (Al-Adab al Mufrad lil Bukhari: 640)

Is hadees ko Imam Ibne Hibbaan رحمه الله (903) ne 'sahih' kaha hai.

☪ Haafiz Nawawi رحمه الله (d 676h) farmate hain: *“Ahle Ilm ka ijma hai ke dua ko hamd aur durood ke saath shuru karna aur usi tarah ikhtitaam karna mustahab hai”*. (Al-Azkaar: 99; doosra nuskha: 117)

☪ Shaikh-ul-Islam Ibne Taimiya رحمه الله (d 728h) farmate hain: *“Jo qubooliyat-e-dua ke liye Nabi-e-Akram ﷺ ki zaat ka wasila dete hain, wo ahkaam-e-khudawandi aur intihaai mufeed-o-naafe shariyat ko chod kar jis taraf chal diye hain, wo maamoor-o-mashroo¹ nahi. Qubooliyat-e-dua ke bade asbaab mein se ek (1) durood bhi hai, Allah ne uska hukm diya hai aur dua mein durood ke istihbaab² par Quran-o-Hadees aur ijma-e-ummat ki daleel bhi maujood hai”*. (Majma' Fataawa: V1 P347)

Qunoot Mein Durood

☪ Syedna Ubai bin Kaab رضى الله عنه qunoot karte to: *“Nabi-e-Kareem ﷺ par*

¹ T: Maamoor = (مأمور) Muqarrar, mutaiyyan [RKT] Mashroo = (مَشْرُوع) (Shariyat ki roo-se) mutaiyyan, muqarrar [RKT]

² T: Pasandida kaam, mustahab kaam [Urdn]

durood padha karte the". (Sahih Ibne Khuzaima: 1100 [Sanad Sahih])

Faaeda: Sunan Nasai (1747) mein dua ke ikhtitaam par (*wa sallallahu a'alan Nabi Muhammadin*) 'وَصَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ' ke alfaaz Abdullah bin Ali عليه السلام ne Syedna Hasan bin Ali عليه السلام se bayan kiyehain, ye riwayat saabit nahi.

☉ Haafiz Ibne Hajar رحمته الله farmate hain: "*Hasan bin Ali عليه السلام se Abdullah bin Ali ki riwayat saabit nahi*". (Tehzeeb ut Tehzeeb: V5 P284)

Ek Khataa:

☉ Baaz ulama ne likha hai: "*Nabi-e-Kareem ﷺ par qunoot mein durood na padha jaae. Hamare masha'ekh ka pasandida maslak yehi hai*". (Fataawa Aalamgiri: V1 P111)

☉ Allama Ibne Nujaim Hanafi رحمته الله (d 970h) farmate hain: "*Fatawa Qaazi Khan mein witr-o-taraweesh ke bayan ke aakhir mein ajeeb baat likhi hai, jo shakhs qunoot mein durood padh le to hamare mufti hazraat kehte hain ke wo aakhri tashahhud mein durood na padhe, agar bhool kar pehle tashahhud mein durood padh le to doosre tashahhud mein durood nahi padh sakta*". (Al Bahr-ur-Raa'iq Sharah Kanz-ud-Daqaaiq: V1 P348)

Khutba Mein Durood

☉ Aun bin Abu Juhaefa رحمته الله bayan karte hain: "*Mere waalid bayan karte hain ke Syedna Ali عليه السلام mimbar par jalwa-afroz hue. Hamd-o-sana ki aur durood padha. Phir farmaya: Nabi-e-Kareem ﷺ ke baad ummat ki behtareen shakhsiyat Syedna Abu Bakr رضي الله عنه hain, unke baad Janab Umar رضي الله عنه. Farmaya: Allah Ta'ala jaha'n chaahte hain bhalaai rakh dete hain*". (Zawa'ed Musnad Ahmad: V1 P106 H837 [Sanad Sahih])

☉ Imam Shafai رحمته الله farmate hain: "*Khutba use keha jaata hai jis mein Allah ki hamd, Nabi-e-Kareem ﷺ par durood, taqwa ki wasiyyat aur aakhir mein dua ho. Ye behtareen khutba hai kyonke khutba mukhtalif paeraae ke kalaam ke majmua ka naam hai*". (Maarifa as Sunan wal Aasaar lil Bayhaqi: 6467 [Sanad Sahih])

Faaeda:

🌀 Syedna Abdullah bin Zubair رضي الله عنه se mansoob hai: *“Juma ke din mimbar par durood padhna masnoon nahi hai”*. (Mojam-ul-Kabeer lit Tabarani: V13 P114 Hazrat 280, V14 P235 H14863; Jaame-ul-Masaneed was Sunan li-Ibne Kasir: 6390; Majma'-az-Zawaaed lil Haethami: V2 P188))

Sanad zaef hai. Lais bin Abi Sulaim jamhoor aimma-e-hadees ke nazdeek zaef hai.

Imam Abu ash-Shaikh Asbahani رحمته الله ki kitab 'Zikr-ul-Aqraan' H337 mein Syedna Abdullah bin Zubair رضي الله عنه ki jagah Ibne Abi Mulaika ka zikr hai.

Safa-o-Marwa Par Durood

🌀 Naafe bin Jubair رضي الله عنه bayan karte hain: Syedna Abdullah bin Umar رضي الله عنه safa par chadhte hue teen (3) martaba takbeer kehte aur ye dua padhte:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

“Allah ke siwa koi maabood-e-bar-haq nahi, Wo akela hai, Uska koi shareek nahi, badshaahat bhi Usi ki aur taaref bhi. Wo har cheez par qaadir hai”. (Fazl as-Salaatu Alan Nabi lil Imam Ismail bin Ishaq al Qaazi: 87 [Sanad Sahih])

Qabr-e-Rasool ﷺ Par Durood

🌀 Abdullah bin Dinaar رضي الله عنه bayan karte hain: *“Maine Abdullah bin Umar رضي الله عنه ko dekha ke aap Nabi-e-Akram ﷺ ki qabr par par khade ho kar durood padhte aur Syedna Abu Bakr-o-Umar رضي الله عنه ko salaam kehte the”*. (Muwatta Imam Maalik: V1 P166; Sunan Kubra lil Bayhaqi: V5 P245 [Sanad Sahih])

Ye be-aenihi¹ wohi salaam hai jo qabristaan mein faut-shudgaan ko kaha jaata hai.

🌀 Syedna Abdullah bin Umar رضي الله عنه safar se waapas aate hain to Qabr-e-Rasool ﷺ par jaakar kehte: *“Aye Allah ke Rasool! Aap par salaamati ho, Aye Abu Bakr! Aap par salaamati ho aur Abba Jaan! Aap par salaamati ho”*. (Fazl as-Salaatu Alan Nabi lil Imam Ismail bin Ishaq: 81-82 H99; Sunan Kubra lil Bayhaqi: V5 P245 [Sanad Sahih])

¹ T: (بغينه) Hoo-bahoo, bilkul, waisa hi [RKT]

Azaan Ke Baad Durood

☉ Syedna Abdullah bin Amr رضي الله عنه bayan karte hain ke maine Rasool Allah ﷺ ko farmate hue suna: *“Muazzin ko sune’n to wohi kalmaat kahe’n jo muezzin keh raha hai, phir durood padhe’n, jo mujh par ek (1) dafa durood padhta hai, Allah us par dus (10) rahmate’n naazil karta hai. Uske baad Allah Ta’ala se mere liye ‘Al-Waseela’ talab kare’n. ‘Al-Waseela’ jannat mein ek (1) khaas muqaam hai, jo Allah ke bando’n mein se sirf ek (1) ka naseeb hai, ummeed hai ke wo banda main hoo’n. Mere liye ‘Al-Waseela’ ki dua maangne waale ko meri shafaa-at zaroor naseeb hogi”*. (Sahih Muslim: 384)

Saabit hua ke azaan ke jawaab ke baad durood padhna masnoon hai.

Masjid Mein Daakhil Hote Aur Nikalte Waqt Salaam

Masjid mein daakhil hote waqt Nabi-e-Akram ﷺ par salaam bhejna masnoon-o-mustahab hai:

☉ Syedna Abu Humaid Saadi رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne farmaya: *“Jab aap masjid mein daakhil ho’n to Nabi ﷺ par salaam bheje’n aur ye dua padhe’n: ‘اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ’ ‘Allah! Mere liye rahmat ke darwaaze khol de’. Masjid se nikalte waqt Nabi ﷺ par salaam bheje’n aur ye dua padhe’n: ‘اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ’ ‘Allah! Main aap ke fazl ka sawaali hoo’n’”*. (Sahih Muslim: 713)

☉ Syedna Abu Huraira رضي الله عنه ki hadees mein alfaaz hain: *“Masjid se nikalte waqt Nabi-e-Kareem ﷺ par salaam bheje’n aur ye dua padhe’n: ‘اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ’ ‘Maula! Mujhe shaetaan mardood se mehfooz farma’”*.

☉ Syedna Abu Huraira رضي الله عنه ki ek (1) doosri hadees mein hai: *“Jab aap masjid mein daakhil ho’n to Nabi ﷺ par salaam bheje’n aur ye dua padhe’n: ‘اللَّهُمَّ أَجِرْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ’ ‘Maula! Mujhe shaetaan mardood se bacha’”*. (Ibne Majah: 773; Amal al Yaum wal Laila lin Nasai: 90; Amal al Yaum wal Laila li-Ibne Sunni: 87 [Sanad Hasan])

Is hadees ko Imam Ibne Khuzaima (452, 2706), Imam Ibne Hibbaan (2047, 2050) رحمہ اللہ ne ‘sahih’ aur Imam Haakim رحمہ اللہ (V1 P207) ne ‘Imam Bukhari-o-Muslim رحمہ اللہ ki shart par sahih’ kaha hai. Haafiz Zahbi رحمہ اللہ ne unki muwaafaqat ki hai.

Haafiz Boosiri رحمہ اللہ kehte hain: “*Sanad sahih aur raawi siqa hain*”.
(Misbaah uz Zujaajah: V1 P97)

Durood Ke Bid-ee (بدعی) Muqamaat

Azaan Se Pehle Durood

Azaan se pehle ‘الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ’ waghera padhna saabit nahi.

Shariyat-e-Muhammadiya رحمہ اللہ mein iski koi asal nahi. Sahaba Ikraam رحمہم اللہ, Taabaen-e-Azzaam, Taba-taabaen Aallaam¹ aur Aimmah-e-Islam رحمہم اللہ se iska suboot nahi milta.

Janab Ghulam Rasool Saeedi Saahab kehte hain ke azaan se pehle Durood, Nabi-e-Kareem رحمہ اللہ aur Sahaba Ikraam رحمہم اللہ se saabit nahi. (Sharah Sahih Muslim: V1 P1092)

🌀 Allama Ibne Hajar Haethami رحمہ اللہ (d 974h) farmate hain: “*Ham ne kisi bhi hadees mein azaan se pehle aur dauraan-e-azaan Muhammad-ur-Rasool Allah رحمہ اللہ ke baad duroodh padhne ki daleel nahi dekhi. Aimmah ke kalaam mein aesi koi baat nahi mili, lihaaza un muqamaat par durood padhna masnoon nahi. Jo un muqamaat par durood ko masnoon samajh kar amal-paera hai, use roka jaae, aesa karna shariyat-saazi hai. Jo shariyat banaata hai, use daanta aur roka jaaega*”. (Fataawa Fiqhiyyatul Kubra: V1 P131)

🌀 Allama Ibne Al-Haaj رحمہ اللہ (d 737h) farmate hain: “*Jahan Sahaba, Taabaen, aur Aimmah-e-Deen durood nahi padhte the, unho’n ne aese chaar (4) muqamaat par durood padhne ki bidat jaari ki hai. Tamaam bhalaai aslaaf-e-ummat ki paerawi mein hai. Koi musalman shak nahi kar sakta ke Nabi-e-Akram رحمہم اللہ par durood-o-salaam bahut azeem aur*

¹ T: (عَلَام) Bahut jaanne waala, Bahut ilm rakhne waala, bada daana [RKT]

jaleel-ul-qadr ibaadat hai, zikr-e-Ilaahi aur durood-o-salaam sirri aur elaaniya dono tarah se neki hai, lekin hamare liye ye jaaez nahi ke ibaadat ko aese muqamaat se hata de'n jin mein share (شَهِيد) ne unhe'n rakha hai aur jin mein aslaaf-e-ummat unhe'n baja-laate the". (Al-Madkhal: V2 P249-250)

Yaad rahe ke bidat rang badalti hai. Zamaan-o-makaan ke saath us mein tabdiliyaa'n roonuma¹ hoti-rehti hain. Sunnat ka imtiyaaaz hai ke uska rang har jagah ek (1) hota hai, kyonke sunnat naam hai paerawi ka aur bidat khaana-saaz² hoti hai, is liyelog apne ilaaqe aur daur ke etebaar se us mein tabdiliyaa'n karte rehte hain.

Azaan se pehle durood bhi apne aaghaaz se le kar ab tak mukhtalif saancho'n mein dhalta raha hai. Daswee'n sadi-hijri mein apne aaghaaz ke waqt uski soroat kaesi thi?

🌀 Allama Ibne Hajar Haethami (رحمہ اللہ) (d 974h) farmate hain: “Muazzin ne azaan ke baad durood-o-salaam ki bidat raaej karli hai, ye log fajr aur juma ki azaan se pehle durood-o-salaam padhte hain aur maghrib mein padhte hi nahi, kyonke waqt qaleel hota hai. Is bidat ki ibtida Sultan Naasir Salahuddin bin Ayyub ke daur mein hui aur usi ke hukm se misr aur uski amal-daari³ waale ilaaqo'n mein iska ijra⁴ hua. Ye bidat is tarah shuru hui ke jab haakim-e-makhzool⁵ qatl hua, to uski behen ne muazzino'n ko hukm diya ke wo uske bete ke haq mein Imam Taahir par salaam kahe'n. Baad waale khulafa par bhi salaam kaha jaata raha, phir Sahaluddin ne use khatam karke Nabi-e-Akram (ﷺ) par durood-o-salaam shuru kara diya. Usne bahut accha kiya, Allah use jazae khaer de. Hamare mashaaiikh aur deegar ahle ilm se poocha gaya ke un muazzino'n ki tarah azaan ke baad durood-o-salaam kaesa hai? To unho'n ne fatwa diya ke durood-o-salaam fee-nafsihi to sunnat hai, lekin ye tariqa bidat hai, jo ke bilkul waazeh hai”. (Al Fataawa Al-Fiqhiyatul Kubra: V1 P131)

¹ T: (زُؤْمًا) Zaahir, zuhoor pazeer, namudaar [RKT]

² T: Khud-saakhta [RKT]

³ T: (عَمَل داری) Hukumat, sultanat, hudood-e-sultanat, ilaaqa [RKT]

⁴ T: (إِجْرًا) Jaari karna/hona, ibtida, nashr-o-ishaa-at [RKT]

⁵ T: Zaleel-o-ruswa hukmraan [RSB]

Azaan ke baad durood-o-salaam masnoon hai, lekin uska wo tariqa bidat hoga, jo aslaaf-e-ummat se saabit nahi. Ibtida mein sirf juma aur fajr mein azaan se pehle durood padha jaata tha, phir har azaan se pehle padha jaane laga. Aaghaaz mein hukmraano par salaam padha jaata tha, phir ek (1) haakim ne Nabi-e-Akram ﷺ par durood-o-salaam shuru karwa diya. Us haakim ki niyyat acchi thi ke wo ek (1) bidat ko khatam karna chaahta tha, lekin us daur ke ahle ilm ki door-andeshi dekhe'n ke unho'n ne us waqt hi uski kaefiyat ko bidat qarar diya. Aaj dekh leekiye ke us bidat mein kis qadr izaafa ho gaya hai?

Deen Allah aur uske Rasool ﷺ ke farmudaat-o-irshadaat ka naam hai, aamaal ki qubooliyat ke liye buniyaadi shart Quran-o-Sunnat ki paerawi hai. Durood-o-salaam ke liye wohi tariqa apnaana zaroori hai jo Nabi-e-Akram ﷺ se manqool ho. Usse hat kar koi bhi tariqa use bidat bana dega:

🌀 Naafe bin Jubair رضي الله عنه bayan karte hain: “*Syedna Abdullah bin Umar رضي الله عنه ke pehlu mein ek (1) shakhs ne cheen li aur kaha ‘ اَلْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلَى رَسُوْلٍ ‘ Tamaam taareefe'n Allah ke liye hain aur Rasool Allah ﷺ par salaam ho. Syedna Abdullah bin Umar رضي الله عنه ne farmaya: Main bhi Allah ki taareef karta aur Rasool Allah ﷺ par salaam bhejta hoo'n, lekin Rasool Allah ﷺ ne hame'n you'n nahi sikhaaya, balke Aap ﷺ ne cheenk ke waqt ye dua sikhaai hai ‘ اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ ‘ har haal mein saari ki saari taareefe'n Allah ke liye hain”.* (Tirmizi: 2738; Musnad al-Haaris: 1853; Msutadrak Haakim: V4 P265-266; Shobul Iman lil Bayhaqi: 8884 [Sanad Hasan])

Imam Haakim رحمته الله ne is hadees ko ‘sahih-ul-isnaad’ aur Haafiz Zahbi رحمته الله ne ‘sahih’ kaha hai. Hadhrami bin Ajlaan *maula*¹ Jaarood ko Imam Ibne Hibbaan رحمته الله (As-Siqaat: V6 P249) ne ‘siqa’ kaha hai. Imam Haakim رحمته الله ne iski hadees ki sanad ko ‘sahih’ qaraar diya hai. Iski tauseeq ki hai. Haafiz Zahbi رحمته الله ne ‘sadooq’ kaha hai. (Al Kaashif: V1 P239)

Mustadrak Haakim mein Hadhrami bin Laahiq chap gaya hai, ye

¹ T: (مولا) Aazaad kiya hua ghulaam [RKT]

wahem hai.

🌀 Musnad Shamiyyeen lit Tabarani (323) mmein ba-sanad ‘hasan’ uska ek (1) shaahid hai.

🌀 Allama Suyuti رحمه الله (d 911h) kehte hain: *“Cheenk ke baare mein khaas zikr waarid hua hai, lihaaza koi aur zikr karna ya us mein apni taraf se izaafa karna shariyat ke tariqa se inhiraaf aur us mein izaafa ki koshish hai, ye kaam bidat aur qaabil-e-mazammat hai”*. (Al-Haawi lil Fataawa: V1 P254-255)

Azaan Ke Baad Bid-ee (بدعي) Durood

Azaan ke baad durood padhna mustahab hai, albatta baaz muezzin azaan ke baad ba-aawaaz-e-buland ‘الْصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ’ padhte hain, jo ke bidat hai. Shariyat mein uski koi daleel nahi, salaf usse naa-waaqif the.

🌀 Allama Mulla Ali Qaari Hanafi رحمه الله (d 1014h) farmate hain: *“Ab jo muezzin azaan ke baad kai dafa buland aawaaz se durood-o-salaam kehte hain, uski asal to sunnat hai, lekin kaefiyat bidat hai”*. (Mirqaat-ul-Mafateeh: V2 P349-350)

Tambeeh:

🌀 Allama Shaami Hanafi ne likha hai: *“Azaan mein pehli shahaadat (pehli dafa ‘أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ’ sun kar ‘صَلَّى اللَّهُ عَلَيْكَ يَا رَسُولَ اللَّهِ’ kehna aur doosri shahaadat sun kar ‘فَرَّقْتُ عَيْنِي بَكَ يَا رَسُولَ اللَّهِ’ ‘Allah ke Rasool! Aap ke sabab meri aankhe’n thandi ho gae’n’, kehna mustahab hai. Phir azaan sunne waala anghoto’n ke naakhun apni aankho’n par rakh kar ye kalimaat bhi kahe: ‘اللَّهُمَّ مَتَّعْنِي بِالسَّمْعِ وَالْبَصَرِ’ ‘Allah! mujhe kaano’n aur aankho’n ke saath faaeda de’, to Rasool Allah ﷺ jannat ki taraf uski rehnumaai karenge. Kanzul Ubbaad mein isi tarah likha hai”*. (Fataawa Shaami: V3 P398)

Ye behrehaal jasaarat¹ hai, ise bidat ke siwa koi naam nahi diya jaa

¹ T: (Gustaakhi ki had tak) Daleri, jurat, himmat [RKT]

sakta.

Duraan-e-Wazoo Durood

Ek (1) Fatwa Mulaahza Ho: *“Wazoo mein har uzv¹ dhone ke baad Nabi-e-Akram ﷺ par durood padhe”*. (Fataawa Aalamgiri: V1 P9; Raddul Mohtaar: V1 P127)

Ye bidat hai, jisse aslaaf-e-ummat naa-waaqif the. Quran-o-Hadees aur Ijma-e-Ummat mein iski koi asal nahi.

Namaz-e-Juma Ke Baad Ijtimaai Durood

Namaz-e-Juma ke baad ijtimaaai durood-o-salaam padhna kaisi sharai daleel se saabit nahi. Nabi-e-Akram ﷺ par durood-o-salaam padhna baais-e-sawaab aur moojib-e-saadat hai, lekin kisi jagah-o-haeyyat² ke saath use khaas karna jaez nahi. Sahaba Ikraam ﷺ aur Aimmah-e-Islam sabse badh kar Nabi-e-Akram ﷺ par durood-o-salam padhne waale the, unse aesa karna qatan saabit nahi, ye aqeeda rakhna ke waqt-e-durood Nabi-e-Paak ﷺ ba-nafs-e-nafees tashreef laate hain, aql-o-naql ke khilaaf hai. Pehle musalman uske tasawwur se bhi naa-waaqif the.

Wafaat ke baad Aap ﷺ ki duniya mein tashreef-aawari ka nazariya rakhna qabeeh bidat hai. Ye aqaaed-o-nazariyaat salaf-o-saaliheen ke aqaaed-o-nazariyaat ke khilaaf hain. Salaf-o-Saaliheen to Quran-o-Sunnat par kaarband³ the, agar wo in aqaaed ke haamil nahi hain to in aqaaed ka be-asal hona aur waazeh ho jaata hai. Salaf sabse badh kar Quran-o-Sunnat ki nusoos ko samajhne aur apnaane waale the.

Durood Ke Liye Qiyaam

Nabi-e-Kareem ﷺ par durood padhne ke liye, Aap ﷺ ka zikr-e-khaer sun kar ya meelaad ka zikr karte hue khade ho jaana be-asl aur be-suboot amal hai. Sharai ahkaam, Quran-o-Hadees aur ijma-e-ummat se faham-e-salaf ki raushni mein saabit hote hain. In masaadir mein kahee’n bhi iska suboot nahi, lihaaza ye qiyaam bidat hai.

¹ T: (عُضْو) Badan ka koi hissa [RKT]

² T: (هَيْئَت) Zaahiri banaawat, oopri saakht, kaifiyat, haalat, taur, tareeq, waza’, andaaz, shakl, soorat, huliya [RKT]

³ T: (کار بند) Taameel karne waala, amal karne waala, paabandi aur maamool ke saath kisi kaam ko anjaam dene waala [RKT]

🌀 Ek (1) Saahab kehte hain: “Nabi-e-Akram ﷺ par durood-o-salaam khade ho kar padhna Ambiya Ikraam (AA) ki sunnat hai”. Is hawaale se ahle ilm ka bayaan mulaahza ho:

🌀 Allama Muhammad bin Yusuf Saalihi Shaami رَحِمَهُ اللهُ (d 942h) farmate hain: “Nabi-e-Akram ﷺ ki mohabbat ke bahut se daawe-daaro’n mein ye aadat riwaaj paa-gai hai ke wo jab Aap ﷺ ki kisi sifat ka zikr sunte hain to Aap ﷺ ki taazeem mein khade ho jaate hain. Ye qiyaam aesi bidat hai jiski shariyat mein koi daleel nahi”. (Subul-ul-Huda war Rishaad Fee Seerah Khairil Ibaad: V1 P415)

Kya Qiyaam, Taazeem Ka Jaaez Tariqa Hai?

Nabi-e-Kareem ﷺ ki taazeem har momin ke imaan ka juzv-o-laazim hai, lekin us taazeem ki hudood kaun mutaiyyan karega? Yaqinan ye Allah Ta’ala aur uske Habib ﷺ ka hi haq hai.

🌀 Allama Basheer Ahmad Sahsawaani رَحِمَهُ اللهُ (d 1326h) farmate hain: “Ham tamaam Ahle Hadees Rasool-e-Akram ﷺ ki har wo taazeem bajaa laate hain, jo Quran-e-Kareem aur Sunnat-e-Saabita mein waarid hai, khwah wo taazeem fe’li ho, qauli ho ya etiqadi. Quran-e-Aziz aur Sunnat-e-Mutahhara mein is tarah ki bahut ziyaada taazeem maujood hai ... Lekin bidat ke khoogar¹ logo’n ki taraf se ziyaada se ziyaada taazeem ye hoti hai ke wo koi bidat jaari kar lete hain. Jaesa ke Rasool Allah ﷺ ki qabr mubaarak ki taraf shud-rihaal², wilaadat-e-rasool ki raat jashn, molid ki qirat, Aap ﷺ ki wilaadat ke zikr ke waqt qiyaam karna. Azaan mein muezzin ke ‘أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ’ kehne ke waqt angothe choomna, Aap ﷺ ki qabr-mubaarak ke saamne buth ban kar khade hona, Aap ﷺ se haajaat talab karne aur Aap ﷺ ke naam ki niyaaz dena waghaera. Rahi Quran-o-Sunnat mein saabit-shuda taazimaat to wo unse koso’n door hain”. (Siyaanatul Insaan A’n Waswasah Dahlaan: P244)

🌀 Shaikh-ul-Islam Ibne Taimiya رَحِمَهُ اللهُ (d 728h) farmate hain: “Rasoolo’n ki

¹ T: (خوگر) Jise kisi baat ki aadat pad jaae [RKT]

² T: (شدّ رحال) Deeni fariza samajh kar kisi khaas muqaam ka safar karna, safar, ziyaarat [RKT]

taazeem to bas unki di hui khabro'n ki tasdeeq karne, unke ahkaam mein unki itaa-at karne, unki paerawi karne aur un se mohabbat-o-mawaddat¹ karne mein hai". (Kitaab ur Radd Alaa al Akhnaai: P24-25)

☉ Mufti Ahmad Yar Khan Naeemi Barailwi Saahab likhte hain: *"Taazeem mein koi paabandi nahi, balke jis zamana mein aur jis jagah jo tariqa bhi taazeem ka ho, us tarah karo, ba-sharte-ke shariyat ne usko haraam na kiya ho, jaese ke taazeemi sajda-o-ruku. Aur hamare zamane mein shaahi ahkaam khade ho kar bhi padhe jaate the. Lihaaza mehboob ka zikr bhi khade ho kar hona chaahiye. Dekho 'كُلُوا وَاشْرَبُوا' mein mutlaqaan khaane-peene ki ijaazat hai ke har halaal ghiza khaao-piyo to biryani, zarda, qorma, sab hi halaal ho khwah khaer-ul-quroon mein ho ya na ho"*. (Jaa al Haq: V1 P254)

Agar Nabi-e-Akram ﷺ ke zikr ke waqt khada hona Aap ﷺ ki taazeem hai, to Sahaba Ikraam ﷺ taabaeen-e-azzaam aur taba-taabaeen, aimma-e-deen aur salaf-o-saaliheen usse mehroom kyou'n the? Kahan hamare Nabi-e-Akram ﷺ ki taazeem jo ke deen-o-imaan hai aur kaha'n khaane-peene ki duniyawi masaael. Quran-o-Sunnat ki raushni mein musallam usool hai ke deeni muamalaat mein karne ki daleel zaroori hai, jabke duniyawi muamalaat mein mana ki daleel.

Kisi Ki Taazeem Mein Khada Hona Jaaz Nahi:

☉ Syedna Anas bin Maalik ؓ farmate hain: *"Sahaba Ikraam ﷺ ke yaha'n koi bhi Allah ke Rasool ﷺ se ziyaada mehboob na tha. Un mein se koi bhi Rasool Allah ﷺ ko dekh kar khada na hota, kyouнке unhe'n maaloom tha ke Aap ﷺ use naa-pasand karte hain"*. (Musnad Ahmad: V3 P134I Tirmizi: 2754 [Sanad Sahih])

Is hadees ko Imam Tirmizi ؒ ne 'Hasan Sahih' kaha hai.

☉ Shaikh-ul-Islam Ibne Taimiya ؒ (d 728h) farmate hain: *"Nabi-e-Akram ﷺ aur Khulafa-e-Raashideen ؓ ke ahd mein salaf-o-saaliheen*

¹ T: (مَوَدَّة) Kisi ki azmat ke eteraaf ki bina par usse ikhlaas aur pyaar, pur-khuloos dosti, mukhlisaana aur be-gharz mohabbat [RKT]

ki ye aadat na thi ke wo Aap ﷺ (ya kisi aur buzurg shakhsiyat) ko jab dekhe'n khade ho jaae'n, jaesa ke bahut se log (ab) karte hain". (Majma' Fataawa: V1 P374)

Kisi shakhs se Nabi ﷺ ki taazeem mein ya aap ke zikr ki taazeem mein khada hona saabit nahi.

🌀 Abu Mijlaz (أَبُو مِجْلَزٍ) Laahiq bin Humaid رحمه الله bayan karte hain: “Syedna Muawiya رضي الله عنه, Syedna Abdullah bin Zubair رضي الله عنه aur Abdullah bin Aamir رضي الله عنه ke paas aae, to Ibne Aamir khade ho gae, jabke Syedna Abdullah bin Zubair رضي الله عنه baethe rahe. Syedna Muawiya ne Abdullah bin Aamir se kaha: Baeth jaaiye, kyonke maine Rasool Allah ﷺ ko ye farmate suna hai ke jo shakhs ye pasand karta hai ke aadmi uske liye buth ban kar kahde ho'n, wo apna thikaana jahannum samjhe". (Musannaf Ibne Abi Shaiba: V8 P586; Musnad Ahmad: V4 P91, 93, 100; Musnad Abd Bin Hameed: 413; Adab al Mufrad lil Bukhari: 977; Sunan Abu Dawood: 5229; Tirmizi: 2755; Tehzeeb-ul-Aasaar lit Tabarani: V2 P568-569 [Sanad Sahih])

(Tehzeeb-ul-Aasaar lit Tabarani: V2 P568-569 [Sanad Hasan]), mein ye alfaaz hain: “Syedna Muawiya رضي الله عنه ek (1) din baahar tashreef laae, to log unke saamne jaldi khade ho gae. Farmaya: Baeth jaaiye, baeth jaaiye, kyonke maine Rasool Allah ﷺ ko ye farmate suna hai: ‘Jo shakhs ye pasand kare ke log uske liye uth khade ho'n wo Aag mein daakhil hoga'.”.

🌀 Allama Albani رحمه الله (d 1420h) farmate hain: “Is hadees se hame'n do (2) baato'n ka ilm hota hai: Pehli ye ke daakhil hone waale ka apne liye logo'n ke khade hone ka pasand karna haraam hai. Ye baat to bilkul sareeh hai ke uski sharah ki zaroorat hi nahi. Doosri baat ye hai ke baethne waalo'n ka baahar se aane waale ke liye khada hona naa-pasandida amal hai, agarche daakhil hone waala bhi is amal ko pasand na karta ho, ye khair par ta-aawoon karna aur shark-e-darwaaze ko band karna hai, us pecheeda maane ki khabar hame'n raawi-e-hadees Syedna Muawiya رضي الله عنه ne di hai, kyonke unho'n ne Abdullah bin Aamir ko apne liye khade hone se mana kiya aur unhe'n hadees se daleel di. Ye Syedna Muawiya رضي الله عنه ki deeni faqaahat hai aur is baat ki daleel hai ke

wo qawaaed-e-shariyat se waaqif the. Sadd-zaraae¹ bhi unhi qawaaaid mein se ek (1) hai". (As-Silsila as-Sahiha: V1 P629)

Is waeed ka taalluq us shakhs se hai jo taaziman kahda hota hai. Kisi ke aane par uske istiqbaal ke liye khada hona is waeed mein daakhil nahi.

☉ Shaikh-ul-Islam Ibne Taimiya رحمہ اللہ (d 728h) farmate hain: *"Is waeed se muraad wo log hain, jo kisi baethe hue ke liye khade ho'n. Kisi aane waale ke liye khade hona usse muraad nahi. Isi liye ulama-e-ikraam ne kisi ki taraf khade hone aur kisi ke liye khade hone mein farq kya hai. Kisi baahar se aane waale ki taraf khada hone waala khade hone mein uske baraabar hota hai, bar-aks is shakhs ke jo baethne waale ke liye khada ho"*. (Majma' Fataawa: V1 P375)

☉ Syeda Fatima رضی اللہ عنہا ke mutaalliq Syeda Ayesha رضی اللہ عنہا bayan farmati hain: *"Wo jab Rasool Allah ﷺ ke paas aatee'n, to Aap ﷺ unki taraf khade hote hain, unke haath ko pakadte, use bosa dete aur unhe'n apni jagah par bithaate. Isi tarah jab Nabi-e-Akram ﷺ unke yahaan tashreef le jaate, to Aap ﷺ Aap ki taraf khadi hotee'n, Aap ﷺ ka haath pakadtee'n, aap ke haath ko bosa detee'n aur aap ko apni jagah par bithatee'n"*. (Sunan Abu Dawood: 5217; Tirmizi: 3872 [Sanad Sahih])

Is riwayat ko Imam Ibne Hibbaan (6952) aur Imam Haakim: V4 P264 رحمہ اللہ ne 'sahih' kaha hai. Haafiz Zahbi رحمہ اللہ ne unki muwaafaqat ki hai. Yaane istiqbaal ke liye qiyaam jaez hai.

Agarche ba-zaahir ye riwayat un ahadees ke mukhaalif-o-muaariz hai, jin mein khade hone se mana kiya gaya hai, lekin unke darmiyaan jama-o-tatbeeq ho sakti hai:

☉ Allama Ibne Qaiyyim رحمہ اللہ (d 751h) farmate hain: *"Kisi aadmi ke liye (taaziman) khada hona mazmoom amal hai, albatta jab koi aae, to uski taraf uske istiqbaal ke liye khada hone mein koi harj nahi, usse tamaam ahadees mein tatbeeq ho jaati hai"*. (Sharah Ibnul Qaiyyim li Sunan Abu Dawood ma' A'un al-Maabood: V14 P127)

¹ T: (سَدِّ ذَرَاْعٍ) Aisi jaez baato'n se rokna jin ke zariye kisi naa-jaez kaam ke gunah karne ka khatra ho [RKT]

Ek (1) Wazaahat:

🌀 Syedna Jaabir bin Abdullah رضي الله عنه bayan karte hain: “Nabi-e-Kareem ﷺ bimaar hue. Ham ne Aap ﷺ ki iqtida mein is tarah namaz adaa ki ke Aap ﷺ baeth kar namaz padh rahe the aur Syedna Abu Bakr رضي الله عنه Aap ﷺ ki takbeer ki aawaaz logo’n tak pohoncha rahe the. Aap ﷺ ne hamari taraf tawajjo ki aur hame’n khade mehsoos kiya, to ishaare ke zariye baethne ka hukm diya. Ham baeth gae aur Aap ﷺ ki iqtida mein baeth kar namaz ada ki. Salam pherne ke baad Aap ﷺ ne farmaya: Abhi aap ne iraniyo’n aur roomiyo’n jaesa tarz-e-amal apna rakha tha, yaane wo apne baadshaaho’n ke saamne khade rehte hain aur baadshah baethe rehte hain, aap apne imam ke saath is tarah ka sulook na karo. Agar wo khade ho kar namaz adaa kare, aap bhi khade ho kar namaz adaa kare’n aur agar wo baeth kar namaz badhaae to aap bhi baeth kar namaz adaa kare’n”. (Sahih Muslim: 413)

🌀 Haafiz Nawawi رحمته الله عليه (d 676h) farmate hain: “Hadees mein mazkoora mumaaniyat is qiyaam ke mutaalliq hai, jo chote bacche aur khaadim bagaher zaroorat ke apne aqaao’n ke sar ki jaanib khade hote hain aur wo (baadshah waghaera) baethe hote hain. Baaqi jo qiyaam ahle fazl-o-khaer ki aamad par hota hai, wo is mein shaamil nahi hai, balke wo to jaaez hai. Is baare mein ahadees bayan hui hain aur salaf-o-khalaf ka is (ke jawaaz) par ittifaaq hai”. (Sharah Sahih Muslim: V4 P135)

🌀 Shaikh-ul-Islam Ibne Taimiya رحمته الله عليه (d 728h) farmate hain: “Is hadees mein jis qiyaam ke tark ka hukm hai, wo namaz mein farz hai, uski wajah ye bayaan ki gai hai ke imam ke baethe hone ke bawujood muqtadiyo’n ka khada rehna faarsiyo’n aur roomiyo’n se mushaabahat rakhta hai, kyonke wo apne moazzizeen ki taazeem mein khade hote hain aur unke baadshah baethe hote hain. Ye to pakki baat hai ke muqtadi Allah ke liye khada hota hai, uska qiyaam imam ke liye nahi hota. Baethe hue shakhs ke liye khada rehne ke hawaale se ye bahut sakht mumaaniyat hai, neez is mumaaniyat ki wajah faarsiyo’n aur roomiyo’n ke saath mushabihat bhi hai, agarche in jaesa maqsood nabhi ho. Isi liye kisi bande ke saamne Allah Ta’ala ko bhi sajda karna mamnoo qaraar diya gaya hai, isi tarah Allah Ta’ala ke alaawa

maabudaan-e-baatila ki taraf mu'n karke namaz se bhi roka gaya hai, jaesa kea ag aur us jaesi doosri cheeze'n hain, chunache is hadees mein jo mumaaniyat mazkoor hai, isse muraad faarsiyo'n aur roomiyo'n se mushaabahat rakhna hai, agarche hamari niyyat un jaesi nab hi ho, kyouнке aap ne aesa karna se mana farma diya hai". (Iqtida Siraat al Mustaqim: V1 P226)

🌀 Allama Ibne Qaiyyim رحمه الله (d 751h) farmate hain: “Mumaaniyat waali ahadees ko aesi soorat par mahmool¹ karna mumkin nahi, kyouнке is hadees ka siyaaq² uske khilaaf hai, neez Nabi-e-Kareem ﷺ tab mana farmate, jab Aap ﷺ baahar tashreef laate aur arbo'n ke yahaa'n ye tariqa maaroof³ nahi tha. Ye sirf faarsiyo'n aur roomiyo'n ka wateera⁴ tha. Neez ise kisi aadmi ke liye khada hona nahi kaha jaaega, balke ye to kisi aadmi ke paas khade rehna hai. Lihaaza kisi bande ke liye khade hona, jisse mana kiya gaya hai aur faaras-o-room ke fe'l se mushaaba⁵ qiyaam, dono alag-alag cheeze'n hain, jab ke kisi aadmi ki aamad par qiyaam⁶ arbo'n ka tarz-e-amal hai aur jo ahadees qiyaam ko jaez saabit karti hain, wo sirf isi (doosre) qiyaam ke mutaalliq hain". (Tehzeeb us Sunan: V8 P93)

Tambihaat:

① Umar bin as-Saaib رحمه الله kehte hain ke mujhe ye hadees pohonchi hai ke ek (1) din Rasool Allah ﷺ baethe the ke Aap ﷺ ke razaai baap aagae. Aap ﷺ ne unke liye apni chaadar ka baaz hissa bicha diya. Wo us par baeth gae. Phir Aap ﷺ ki razaai waalida aae'n, to Aap ﷺ ne chaadar ki doosri jaanib unke liye bichadi, wo us par baeth gae'n. Phir Aap ﷺ ke razaai bhaai aagae. Nabi-e-Akram ﷺ ne khade ho kar unhe'n apne saamne bitha liya. (Sunan Abu Dawood: 5145)

‘Mursal’ hone ki wajah se ‘Zaeef’ hai.

¹ T: (مَحْمُول) Gumaan kiya gaya, zann kiya gaya, qiyaas [RKT]

² T: (سياق) Kisi ibaaarat mein kisi lafz ya qaul ke aage peeche ka matan, context [RKT]

³ T: (مَعْرُوف) Jaez, mashoor, saheeh, durust, sharai [RKT]

⁴ T: (وَتَرِيه) Taur-tariqa, bartaa, challan, dhang, rawish [RKT]

⁵ T: (مُشَابَه) Milta-julta, maanind, misl, mutaabiq, ham-shakl [RKT]

⁶ T: (قِيَام) Khade hone ya uthne ka amal [RKT]

② Syeda Umme Fadl رضی اللہ عنہا bayan karti hain: *“Nabi-e-Akram ﷺ aae, jab Syedna Abbas رضی اللہ عنہ ne Aap ﷺ ko dekha, to istiqbaal ke liye khade hue aur Aap ki peshani par bosa diya aur Aap ko daae’n jaanib bitha liya”*. (Mojam-ul-Kabeer: V1 P235; Mojam-ul-Ausat lit Tabarani: 9246; Taareekh Baghdad: V1 P63)

Jhooti riwayat hai, Haafiz Zahbi رحمۃ اللہ علیہ ne use baatil qaraar diya hai. (Meezaan-ul-Etedaal: V1 P97)

☞ Ahmad bin Rushdain Hilali ke baare mein Haafiz Zahbi رحمۃ اللہ علیہ farmate hain: *“Usi ne jahaalat ki bina par ye riwayat ghadi hai”*. (Meezaan-ul-Etedaal: V1 P97)

Imam Ibne Hibbaan رحمۃ اللہ علیہ ne ise As-Siqaat: V8 P40 mein zikr kiya hai. Ye unka tasaahul¹ hai.

Shubhaat-e-Zaifa Aur Unka Izaala:

☞ Syedna Abu Huraira رضی اللہ عنہ se marwi hai: *“Rasool Allah ﷺ hamare saath masjid mein baethe baate’n kar rahe the. Jab Aap ﷺ khade hote to ham bhi khade ho jaate aur us waqt tak khade rehte, jab tak aap ko kisi zauja-mutahhara ke ghar mein daakhil hota na dekh lete”*. (Sunan Abu Dawood: 4775; Sunan Kubra lin Nasai: 4780; Ibne Majah (mukhtasaran): 2093; Shobul Imaan lil Bayhaqi: 8930)

❶ Sanad ‘zaeef’ hai. Hilal bin Abi Hilal Madani ke baare mein Imam Ahmad bin Hambal رحمۃ اللہ علیہ farmate hain: *“Main use nahi pehchaanta”*. (Al Elala: 1476)

☞ Imam Ibne Shaheen رحمۃ اللہ علیہ farmate hain: *“Main use nahi jaanta”*. (As Siqaat: 1245)

☞ Haafiz Zahbi رحمۃ اللہ علیہ kehte hain: *“Ghaer-maaroof hai”*. (Meezaan-ul-Etedaal: V4 P317)

☞ Haafiz Ibne Hajar رحمۃ اللہ علیہ ne ise ‘maqbool’ (mastoor-ul-haal) kaha hai. (Taareeb ut Tehzeeb: 7351)

Sirf Imam Ibne Hibbaan رحمۃ اللہ علیہ ne ise ‘As-Siqaat: V5 P503’ mein zikr kiya hai, lihaaza ‘majhool-ul-haal’ hai.

¹ T: (تَسَاوُل) Ghaflat, be-parwaai, susti [RKT]

② Haafiz Ibne Hajar رَحْمَةُ اللهِ عَلَيْهِ farmate hain: “Jo baat mere zehen mein aati hai, wo ye hai ke Rasool Allah ﷺ ke ghar mein daakhil hone tak Sahaba Ikraam رَضِيَ اللهُ عَنْهُمْ ke khade rehne ka sabab shayad ye ho ke pesh-e-nazar ye ehtemaal¹ hota tha ke unke chale jaane ke baad kisi zaroorat ke liye Rasool Allah ﷺ ko unhe’n bulaane ki zehmat na uthaani pade. Phir maine Sunan Abu Dawood ki taraf rujoo kiya to us hadees ke aakhir mein mujhe wo alfaaz mil gae jo meri is baat ki taa’eed karte hain. Wo eraabi² ka waaqia hai jisne Nabi-e-Akram ﷺ ki chaadar-mubaarak ko kheencha. Aap ﷺ ne ek (1) aadmi ko bulaya aur hukm diya ke wo us eraabi ke oont par khajoor aur jau laad de. Us hadees ke aakhir mein ye alfaaz hain ke phir Aap ﷺ hamari taraf mutawajje hue aur farmaya: Allah aap logo’n par rahem kare, ab aap jaa sakte hain”. (Fath-ul-Baari: V11 P52)

③ Allaama Mulla Ali Qaari Hanafi رَحْمَةُ اللهِ عَلَيْهِ (d 1014h) farmate hain: “Wo is ummeed se intizaar karte the ke shayad Nabi-e-Akram ﷺ ko kisi se kaam pad jae ya Aap ﷺ ka dobaara aane ka irada ho. Jab wo naa-ummeed ho jaate to chale jaate. Dobaara na baeth-te, kyunke aap ke baad mehfil ki halaawat³ khatam ho jaati thi”. (Mirqaat-ul-Mafateeh: V13 P488)

Lihaaza ye kehna ke Sahaba Ikraam رَضِيَ اللهُ عَنْهُمْ Nabi-e-Akram ﷺ ki taazeem mein khade hote the, durust na hua. Neez, use daleel bana kar durood ke liye ya Aap ke zikr ki taazeem mein khada hona ghalat-dar-ghalat⁴ hai.

② Syedna Abu Juhaefa رَضِيَ اللهُ عَنْهُ se marwi hai: “Jaafar رَضِيَ اللهُ عَنْهُ hijrat-e-habsha se waapas aae, to Nabi-e-Akram ﷺ ne unka istiqbaal kiya, unki peshaani par bosa diya aur farmaya: Mujhe maaloom nahi ke do (2) cheezo’n mein ziyaada khushi mujhe kis baat ki hai, fatah khybar ki ya Jaafar ki aamad ki?”. (Mojam-ul-Kabeer: V2 P108; Mojam-ul-Ausat: 2003; Mojam us Sagheer: 30)

¹ T: (اِخْتِمَال) Imkaan, gunjaaesh, mumkin ya mutawaqqe hone ki soorat [RKT]

² T: (أَعْرَابِي) Arab ka baddu, dehaati [RKT]

³ T: (خِلَاوَت) Lutf, aaraam, sukh, mithaas, zaa’eqa, lzzat [RKT]

⁴ T: (عَلَطَ دَرِ غَلَطَ) Wo ghalati jo kisi doosri ghalati par munhasir/qaaem ho, ek (1) ghalati ki wajah se doosri ghalati, ghalati par ghalati [RKT]

Sanad ‘zaeef’ hai. Ahmad bin Khalid Harraani ke baare mein Imam Daraqutni رحمہ اللہ farmate hain: *“Zaeef hai, kisi kaam ka nahi, maine kisi ko uski taareef karte nahi dekha”*. (Sawalaat Hamza as Sahmi: P148)

② Iske mataabe Anas bin Salm (سلم) ke bare mein Haafiz Haetahmi رحمہ اللہ farmate hain: *“Main use nahi pehchaan saka”*. (Majma’-az-Zawaaed: V9 P271)

Iski mutaaba-at¹ ek (1) aur raawi Usman bin Muhammad bin Usman ne bhi ki hai. (Taareekh Baghdad lil Khateeb: V11 P292)

Is baare mein bhi tauseeq saabit nahi, lihaaza ye sanad bhi ‘zaeef’ hai.

③ Ikrima bin Abi Jahl رحمہ اللہ ke baare mein hai: *“Wo Rasool Allah ﷺ ke darwaze par pohonche to Aap ﷺ bahut khush hue aur unke aane ki khushi mein jaldi se apne paao’n par khade ho gae”*. (Al Maghaazi lil Waaqidi: V2 P850; Mustadrak lil Haakim: V3 P269)

Jhoot hai.

① Muhammad bin Umar Waaqidi ‘zaeef, matrook-o-kazzaab’ hai.

② Abu Bakr bin Abdullah bin Abu Sabrah ‘wazza²’ aur ‘kazzaab’ hai.

Imam Ahmad bin Hambal رحمہ اللہ farmate hain: *“Ye hadeese’n ghadta tha”*. (Al Jarh wa Taadeel li-Ibne Abi Haatim: V7 P306)

④ Syeda Ayesha رضی اللہ عنہا se marwi hai ke Syedna Zaid bin Haarisa رحمہ اللہ madina aae to Nabi-e-Akram ﷺ meri qiyaam-gaah mein tashreef-farma the. Zaid رحمہ اللہ ne darwaze par dastak di: *“Rasool Allah ﷺ mukammal libaas ke bagher kapde sambhaalte hue istiqbaal ko khade hue. Allah ki qasam! Usse pehle aur baad kabhi Aap ﷺ ko mukammal libaas ke baghaer kisi se milte nahi dekha. Aap ﷺ ne unse muaanaqa³ kiya aur unhe’n bosa diya”*. (Tirmizi: 2732 aur kaha: ‘Hasan’; Sharah Maani-ul-Aasaar lit Tahawi: V4 P92)

Sakht ‘zaeef’ hai.

¹ T: (مُتَابَعَت) Paerawi, ittiba, taabedaari, farmabardaari [RKT]

² T: (وَضَاع) Waza’ karne waala, banaane waala, jhooti hadeese’n ghadne waala [RKT]

³ T: (مُعَانَقَه) Gale milna, gale se lagaana [RKT]

❶ Ibrahim bin Yahya bin Muhammad Shajri ‘leen-ul-hadees’ hai. (Taqreeb ut Tehzeeb li-Ibne Hajar: 268)

❷ Yahya bin Muhammad bin Ubbaad Madani Shajri ‘zaeef’ hai.

⌚ Haafiz Ibne Hajar رحمہ اللہ farmate hain: “*Naabina tha aur talqeen¹ qubool karta tha*”. (Taqreeb ut Tehzeeb li-Ibne Hajar: 7637)

❸ Muhammad bin Ishaq Madani ‘mudallis’ hain, simaa ki tasreeh nahi ki.

❹ Zohri رحمہ اللہ ka a’nana (عنعنہ) hai.

Lihaaza riwayat ‘zaeef’ hai. Taareekh Ibne Asaakir (V19 P360) ki sanad mein Muhammad bin Umar Waaqidi ‘matrook-o-kazzaab’ hai.

❺ Syedna Usman bin Affan رحمہ اللہ bayan karte hain ke Mujhe Syedna Abu Bakr Siddiq رحمہ اللہ ne ek (1) masla bataya: “*Main Aap رحمہ اللہ ki taraf khada hua aur arz ki: Mere maa-baap aap par qurban! Aap iske ziyaada haqdaar hain*”. (Musnad Ahmad: V1 P6; Musnad Bazzaar: 4; Musnad Abi Yaala: 24)

Sanad ‘rajul mubham’ ki wajah se ‘zaeef’ hai.

❻ Syedna Saad bin Muaaz رحمہ اللہ ko Nabi-e-Akram ﷺ ne bulaya, to wo daraaz-gosh par sawaar ho kar aae. Masjid ke qareeb pohonche to Aap ﷺ ne ansaar se farmaya: “*Apne sardaar ke istiqbaal ko uthe’n*”. (Sahih Bukhari: 6262; Sahih Muslim: 1768)

Ye matlab nahi ke Saad رحمہ اللہ jo apne qabile ke sardaar hain, unki taazeem mein khade ho jao, balke matlab ye tha ke khade ho kar unko sawaari se utaaro, kyunke us waqt wo zakhmi the. Iski taaeed is riwayat se hoti hai ke Rasool Allah ﷺ ne farmaya tha: “*Apne sardaar ki taraf lapko aur unhe’n sawaari se utaaro. Syedna Umar رحمہ اللہ kehne lage: Hamara sardaar to Allah hai. Farmaya Saad ko utaaro, to Sahaba Ikraam رحمہ اللہ ne unhe’n neeche utaara*”. (Musnad Ahmad: V6 P141-142 [Sanad Hasan])

¹ T: (تلقين قبول کرنا) Ye aese raawi ke baare mein bole jaate hain jo hadees bayaan karte hue luqma le liya karta tha, yaane kisi ne kaha ‘Aap ki ye hadees is tarh hai’, to uski baat maan li. Ye is baat ki daleel hai ke use khud yaad nahi, balke doosro’n ke peeche lag jaata hai. [Ye jawaab joo’n ka too’n forum.mohaddis website se Khizar Hayat ke jawaab se liya gaya hai – RSB]

Is hadees ko Imam Ibne Hibbaan رحمہ اللہ (7028) ne ‘sahih’ kaha hai.

☉ Haafiz Ibne Hajar رحمہ اللہ farmate hain: “*Ye zaaed alfaaz Syedna Saad رضی اللہ عنہ ke waaqiqa se taazeemi qiyaam par istidlaal ko baatil qaraar dete hain*”. (Fath-ul-Baari: V11 P51)

☉ Imam Muslim رحمہ اللہ farmate hain: “*Mere ilm ke mutaabiq kisi aadmi ke liye khade hone ke mutaalliq ye hadees sabse ziyaada sahih hai. Albatta is qiyaam se muraad khush-akhlaqi ke taur par khada hona hai, na ke bataur-e-taazeem. Rasool Allah ﷺ ne ansaar ko hukm diya tha ke apne sardaar ki taraf lapke’n*”. (Al Madkhal Ilaa as Sunan Kubra lil Bayhaqi: 708 [Sanad Sahih])

☉ Imam Bayhaqi رحمہ اللہ farmate hain: “*Isse muraad husn-e-sulook aur izzat ke liye khade hona hai, ansaar ka Syedna Saad رضی اللہ عنہ aur Syedna Talha رضی اللہ عنہ ka Syedna Kaab bin Maalik رضی اللہ عنہ ke liye khada hona saabit hai. Albatta jo apne liye pasand kare ke log mere liye khade ho’n, jo khada na ho us par barhami ka izhaar kare, uske liye khada hona durust nahi hai*”. (Shobul Imaan: V11 P277)

☉ Shah Waliullah Dehelwi رحمہ اللہ (d 1176h) farmate hain: “*Mere mutaabiq in ahadees mein kuch bhi ikhtilaaf nahi, jin maane aur maqaasid par amr-o-nahee¹ ka inhisaar² hai, wo mukhtalif hain. Chunache ajmiyo’n ka ye dastoor tha ke khuddaam apne aqaqao’n ke saamne aur riaaya baadshah ke saamne khade rehte the. Aesa karna taazeem mein ifraat tha aur shirk ke saath uske taane-baane mil jaate the. Lihaaza is qism ke qiyaam se Sahaba Ikraam رضی اللہ عنہم ko rok diya gaya. Isi baat ki taraf Aap ﷺ ke is farman se ishaara hai ke ‘Ajmiyo’n ki maanind khade na ho jao’.*” (Hujjatulla-hil-Baaligha: V2 P306)

☉ Allama Shams-ul-Haq Azimabadi رحمہ اللہ (d 1329h) farmate hain: “*Imam Abu Dawood رحمہ اللہ is baab ke tahat do (2) ahadees laae hain, jo ke qiyaam ke jawaaz par dalaalat karti hain, phir kai-ek abwaab ke baad baae’n-alfaaz³ baab qaaem kiya: ‘Aadmi Ki Taazeem Ke Liye Khade*

¹ T: (أمر و نهي) Hukm-o-mumaaniyat, isbaat-o-nafi, command and prohibition [RKT]

² T: Daar-o-madaar [RKT]

³ T: (بائين الفاظ) Khule alfaaz mein [RSB]

Hone Ka Bayaan’ aur us mein bhi do (2) hadeese’n naql ki hain, jin se khade hone ki mumaaniyat saabit hoti hai. Goya is tarz-e-amal se qiyaam ke jawaaz aur adm-e-jawaaz ke mutaalliq mukhtalif ahadees mein tatbeeq¹ ki ye soorat bayan karna chaahte hain ke jab qiyaam taazeem ki khaatir ho, jaesa ke ajmi log karte hain, to mana hai aur jab qiyaam ilm-o-fadl, neki-o-sharf aur ulfat-o-mohabbat ki wajah se ho to jaez hai”. (Aun-ul-Maabood Sharah Sunan Abu Dawood: V14 P84)

☉ Allama Ghazali رَحْمَةُ اللهِ عَلَيْهِ (d 505h) farmate hain: *“Taazeem ki niyyat se khada hona makrooh hai, na ke bataur-e-ikraam-o-ehteraam”*. (Ihya Uloom-ud-Deen: V2 P205)

☉ Haafiz Nawawi رَحْمَةُ اللهِ عَلَيْهِ (d 676h) farmate hain: *“Aane waale ki uth kar takreem se mutaalliq hamara mukhtalif maslak ye hai ke us mein ba-zaahir fazl-o-kamaal ho, masalan wo ilm-o-maarifat, salaah-o-taqwa, izzat-o-sharf, parhezgaari par mabni wilaayat-o-jaah², umr ki daraazi-o-kibr-sini³ aur rishtedaari-o-qraabar waghaera ho to aesa karna mustahab hai. Ba-sharte-ke uska khada hona bar-wasla⁴ aur ehteraam-o-ikraam ki wajah se ho, na ke dikhaawe ya taazeem ke liye khalaaf-o-salaf saaliheen ka yehi amal hai”*. (Al-Azkaar: P268)

☉ Allama Ibn al-Haaj رَحْمَةُ اللهِ عَلَيْهِ (d 737h) farmate hain: *“Agar Saad رَضِيَ اللهُ عَنْهُ ke liye qiyaam ke hukm se muraad taazeemi qiyaam hota to Aap رَضِيَ اللهُ عَنْهُ us hukm mein ansaar ko khaas na karte, kyonke neki ke kaamo’n mein asal umoom hota hai. Agar Syedna Saad رَضِيَ اللهُ عَنْهُ ke liye khada hona izzat aur neki ke liye hota, to Nabi-e-Akram رَضِيَ اللهُ عَنْهُ sab se pehle aesa khud karte aur waha’n maujooda akaabir Sahaba رَضِيَ اللهُ عَنْهُمْ ko uska hukm dete. Jab Aap رَضِيَ اللهُ عَنْهُ ne akaabir Sahaba رَضِيَ اللهُ عَنْهُمْ ko hukm nahi diya, na hi khud aesa kiya, na Sahaba Ikraam رَضِيَ اللهُ عَنْهُمْ ne qiyaam kiya to maaloom hua ke qiyaam ka ye hukm taazeem ke liye nahi tha. Ye to sirf Syedna Saad رَضِيَ اللهُ عَنْهُ ko sawaari se utaarne ke liye tha, kyonke wo us waqt bimaari the, jaesa ke baaz riwayaat mein hai. Ye arbo’n ki aadat bhi thi ke poora qabila apne*

¹ T: (تَطْبِيق) Muwaafaqat, mutaabaqat, baraabar karna [RKT]

² T: Rutba, darja, manzilat, sharf, izzat, aur Allah se qurbat [RSB]

³ T: Umr ka bada aur chota hona [RSB]

⁴ T:

bade ki khidmat karta tha. Yehi wajah hai ke Nabi-e-Akram ﷺ ne ye hukm sirf ansaar ko diya, muhajireen ko nahi. Phir unse muraad saar ansaar bhi nahi, balke baaz ansaar, yaane qabila-e-aus ke log the, Syedna Saad رضي الله عنه Aus ke hi sardaar the, khazraj ken ahi. Agar ye tasleem kar liya jaae ke us waqt qiyaam ka hukm Syedna Saad رضي الله عنه ko sawaari se utaarne ke liye nahi tha, to bhi ye qiyaam taazeemi nahi ho sakta, kyonke ye qiyaam ek (1) ghayab ke aane ki wajah se tha aur kisi aane waale ke liye khada hona shar-an jaaez hai". (Fath-ul-Baari: V11 P51)

Agar is qiyaam ko ikraam par mahmool kiya jaae, to ye bhi hamare nazdeek mashroo hai.

🌀 Imam Hammad bin Zaid رحمه الله kehte hain: *"Ham Imam Ayyub Sakhtiyaani رحمه الله ke paas the. Imam Yunus رحمه الله aae, to Imam Hammad رحمه الله ne farmaya: Apne sardaar ye hamare sardaar ke liye khade ho jaaen".* (Al Jaame li Akhlaaq ur Raawi wa Aadaab us Saame lil Khateeb: 302 [Sanad Hasan])

🌀 Syedna Kaab رضي الله عنه farmate hain: *"Syedna Talha bin Obaidullah رضي الله عنه mere istiqbaal ko lapke, mujh se musaafha kiya aur mubarakbaadi. Allah ki qasam! unke alaawa muhajireen se koi bhi mere istiqbaal mein khada nahi hua".* (Sahih Bukhari: 4418; Sahih Muslim: H2769)

Ye qiyaam istiqbaal ki gharz se tha jo ke jaaez-o-mubaah hai.

Janaaze Ke Liye Khada Hona:

🌀 Syedna Abdullah bin Amr bin Aas رضي الله عنه bayan karte hain ke Nabi-e-Akram ﷺ se ek (1) shakhs ne poocha ke kaafir ke janaaze ke liye khade ho'n? To farmaya: *"Ji haa'n! Use dekh kar khade hua kare'n, aap us maiyyat ki taazeem mein khade nahi hote, balke us zaat ki taazeem mein khade hote ho, jo rooho'n ko qabz karti hai".* (Musnad Ahmad: V2 P168; Musnad Abd bin Hameed: 1340; Al Mojam-ul-Kabeer lit Tabarani: V13 P17 H47 [Sanad Hasan])

Is hadees ko Imam Ibne Hibbaan رحمه الله (3035), Imam Haakim رحمه الله (V1 P357) ne 'sahih' kaha hai. Haafiz Zahbi رحمه الله ne unki muwaafaqat ki hai.

🌀 Haafiz Haethami رحمه الله farmate hain: *"Musnad Ahmad ke raawi siqa hain".* (Majma'-az-Zawaaed: V3 P27)

Rabeea bin Saif Muaafri jamhoor ke nazdeek ‘muwassaq, hasan-ul-hadees’ hai.

🌀 Tabarani ke alfaaz hain: *“Aap to un farishto’n ki wajah se khade hote hain jo uske saath hote hain”*.

🌀 Syedna Abu Huraira رضي الله عنه bayan karte hain: *“Nabi-e-Kareem ﷺ ke paas se ek (1) janaaza guzra, to Aap ﷺ khade ho gae, farmaya: Khade ho jaae’n, kyonke maut ki ek (1) ghabraahat hoti hai”*. (Musnad Ahmad: V2 P287; Ibne Majah: 1543 [Sanad Hasan])

🌀 Haafiz Haethami رحمته الله ne iski sanad ko ‘hasan’ kaha hai. (Majma’-az-Zawaaed: V3 P27)

🌀 Haafiz Boosiri رحمته الله kehte hain: *“Sanad sahih aur raawi siqa hain”*. (Misbaah uz Zujaajah Fee Zawaaid Ibne Majah: V2 P37 H556)

🌀 Haafiz Ibne Hajar رحمته الله (d 852h) in tamaam ahadees mein tatbeeq karte hain: *“Maut ki sakhti ki wajah se khada hona dar-asl Allah ke amr aur Allah ke maamoor-karda farishto’n ki taazeem hai”*. (Fath-ul-Baari: V3 P180)

Janaaza ko dekh kar khada hona jaaez aur mustahab hai. Uska wujoob mansookh ho chuka hai, jabke istehbaab baaqi hai.

Tambeeh:

🌀 Mufti Ahmad Yar Khan Naeemi Barailwi Saahab (d 1391h) likhte hain: *“Un (Nabi-e-Kareem ﷺ) ke zikr par khada hona sunnat salaf-o-saliheen hai”*. (Jaa al Haq: V1 P252)

Kisi Sahabi, Taabai, ya Taba-taabai se qatan iska suboot nahi milta.

🌀 Neez likhte hain hain: *“Shariyat ne isko mana na kiya aur har mulk ke aam musalman isko sawaab samajh kar karte hain aur jis kaam ko musalman accha jaane’n, wo Allah ke nazdeek bhi accha hai”*. (Jaa al Haq: V1 P253)

Ye daleel kisi taur bhi qaabil-e-iltifaat nahi ke falaa’n masla choonke mana nahi, is liye jaaez hai, sharai ahkaam mein Allah Ta’ala aur uske Rasool ka izn aur unki ijaazat zaroori hoti hai.

Kya Sahaba Ikraam ﷺ, Taabaeen aur Aimm-e-Azzaam ka is par amal hai? Kya wo bhi ise accha samajhte the? Agar jawaab haa'n hai to ye amal Allah ke yahaa'n accha hoga, agar jawaab nafi hai to uske bidat hone mein koi shubha nahi.

Umoomi dalaael se bidaat ka suboot pesh karna durust nahi, kyonke bidaat umoomi dalaael ke tahat aati hi nahi. Doosre ye ke is tariqa se salaf ke baare mein badgumaani paeda hoti hai ke wo to un dalaael se wo kuch na samajh paae, jo baad waalo'n ne samajh liya hai.

Tambeeh:

☞ Syedna Anas رضی اللہ عنہ bayan karte hain ke Nabi-e-Akram ﷺ ne safar-e-meraj bayan farmaya: *"Main Musa عليه السلام ke paas guzra, to qabr mein khade namaz padh rahe the"*. (Sahih Muslim: 2375)

☞ Syedna Ibrahim عليه السلام ke baare mein farmaya: *"Ibrahim عليه السلام khade namaz padh rahe the"*. (Sahih Muslim: 172)

☞ Syedna Isa عليه السلام ke baare mein farmaya: *"Esa Ibne Maryam عليه السلام khade namaz padh rahe the"*. (Sahih Muslim: 172)

☞ Isse istidlaal kiya gaya hai: *"Nabi-e-Akram ﷺ par durood-o-salaam khade ho kar padhna Ambiya Ikraam (Aimma Arba) ki sunnat hai. Lafz-e-salaat ka maane yaha'n namaz nahi, balke durood-o-salaam padhna hai, kyonke salat (صلوة) ka lafz sirf namaz ke liye hi istemaal nahi hota, balke rahmat bhejna, taareef karna aur durood-o-salaam padhne jaise maani mein bhi istemaal hota hai"*.

Guzaarish hai ke beshak lafz-e-salaat ke kai maani hain, lekin mazkoora baala ahadees mein durood-o-salaam ka maane karna arbiyat se adm-waaqfiyat ka natija hai, hadees ki maanawi tehreef aur salaf-o-saaliheen ki mukhaalifat bhi usse se laazim aati hai.

Yaha'n salat ka lafz durood-o-salaam ke maane mein ho hi nahi sakta, kyonke salaf-o-saaliheen mein se kisi ne bhi ye maane-o-mafhoom bayan nahi kiya. Wo bhala kaese bayan karte. Wo to ahle ilm-o-taqwa the, salaam ka lafz isi waqt durood-o-salaam ke maane mein hoga jab

uske baad ‘علیٰ’ aae.

Ahadees mein Ambiya ke baare mein ‘قَائِمٌ يُصَلِّي فِي قَبْرِهٖ’ ke lafz hain ‘قَائِمٌ يُصَلِّي عَلَيْهِ فِي قَبْرِهٖ’ ke nahi.

☉ Allama Abdur Rauf Munaawi رافى farmate hain: “Wo dua kar rahe the, Allah Ta’ala ki hamd-o-sana aur uska zikr kar rahe the. Lihaaza yaha’n muraad lughawi salaah hai, jo dua aur hamd-o-sana ke maane mein hai. Ek (1) qaul ye bhi hai ke yahaa’n sharai namaz muraad hai. Allama Qurtubi رافى isi mauqa par hain”. (Faiz-ul-Qadeer: V5 P519-520)

Ambiya ke alaawa doosre logo’n ka bhi qabr mein namaz padhna saabit hai:

☉ Syedna Abu Huraira رافى bayan karte hain ke Rasool Allah رافى ne farmaya: “Momin ko qabr mein kaha jaaega: Baeth ja, wo baeth jaaega, use sooraj ghuroob hota dikhaya jaaega. Use kaha jaaega: Aap ke yahaa’n jo maboos hue unke baare mein kya khayaal hai? Gawaahi matloob hai? Wo kahega: Chodo, main namaz padh loo’n, farishte kahenge: Padh lena, pehle sawaal ka jawaab de do”. (Sahih Ibne Hibbaan: 3113; Mustadrak Haakim: V1 P379-380 [Sanad Hasan])

Imam Haakim رافى ne ise Imam Muslim رافى ki shart par ‘sahih’ kaha hai. Haafiz Zahbi رافى ne unki muwaafaqat ki hai.

Haafiz Haethai رافى (Majma’-az-Zawaaed: V3 P51-52) ne iski sanad ko ‘Hasan’ kaha hai.

☉ Imam Saabit Banaani رافى farmaya karte the: “Aye Allah! Agar tu kisi ko ye taufeeq de ke wo apni qabr mein tere liye namaz padhe, to mujhe ye taufeeq dena”. (Musnad Ali bin Jaad: 1379; Al-Maarifa wat Taareekh lil Faswi: V2 P59; Shobul Imaan lil Bayhaqi: V3 P155 H1391 [Sanad Sahih])

Azeem taabai ke is qaul se bhi maaloom hota hai ke qabr mein salaah se muraad namaz hi hai, na ke durood waghaera.

Qaaraeen! Ab masla waazeh ho gaya hai ke waaqai isse salaf ki mukhaalifat laazim aati hai, kyunke agar in dalaael se durood muraad hota to salaf-o-saaliheen zaroor bayan karte.

☪ Allama Ibn al-Haaj رحمه الله (d 737h) farmate hain: *“Jo cheeze’n Salaf-o-Saaliheen ﷺ ke baad zuhoor-pazeer hui, wo teen (3) haalato’n se khaali nahi: Ya to salaf ko inka ilm tha aur ye bhi maaloom tha ke wo cheeze’n shariyat ke muwaafiq hain, iske bawujood unho’n ne un par amal nahi kiya. Maaz Allah! Aesa to mumkin nahi, isse Salaf-o-Saaliheen ki tanqees hoti hai aur baad waalo’n ki un par fazilat-o-fauqiyat saabit hoti hai aur maaloom hai ke wo sab logo’n se har cheez mein kaamil the aur sabse badh kar shariyat ka ittiba karne waale the. Doosri soorat ye ho sakti hai ke salaf ko in cheezo’n ka ilm to tha, lekin unho’n ne amal chod diya tha. Unho’n ne kisi aesi daleel ki wajah se ye amal choda tha jo uske chodne ko waajib karti thi. Jab aesa tha to unka karna ab jaaez kaese hua? Phir to ye aese kaamo’n mein se hain jo halaal nahi. Teesri soorat ye ho sakti hai ke phir salaf-o-saaliheen ko un cheezo’n ka ilm hi nahi tha. Is tarah to jo shakhs unke baad in cheezo’n ke ilm ka daawa karega, wo salaf se ziyaada ilm waala hoga, aur neki ke kaamo’n ko ziyaada jaanne waala hoga aur neki par ziyaada hares hoga, halaanke agar ye neki ke kaam hote to Salaf-o-Saaliheen unko jaante hote. Ye baat musallam hai ke wo sabse badh kar aqlmand aur aalim the”*. (Al Madkhal: V4 P278)

Al-Haasil:

Aap ﷺ ka zikr sun kar durood ke liye khada hona jaaez nahi, balke bidat hai. Agar ye neki ka kaam hota to Sahaba رضی اللہ عنہم to Taabaeen aur Aimmah-e-Deen رحمہم اللہ isse qatan ghaafil na rehte.

Nabi-e-Kareem ﷺ Ke Zikr Par Angohte Choomna

Allah Ta'ala aur uske Rasool ﷺ se mohabbat ka taqaaza hai ke unki itaa-at-o-farmabardaari ki jaae. Syedna Abu Bakr Siddiq رضی اللہ عنہ ne pehle khutba mein farmaya: *“Meri itaa-at us waqt tak karna, jab tak main Allah aur Rasool ki itaa-at karu’n. Jab main Allah aur uske Rasool ki naafarmaani karu’n to aap par meri itaa-at nahi”*. (As Seerah li-Ibne Hishaam: V6 P82 [Sanad Hasan])

Hamara farz banta hai ke ghuloo-o-taqseer se bachte hue Nabi-e-Akram ﷺ ki sunnato’n ko hirz-e-jaan banaae’n. Shariyat ke daaera

mein rehte hue Aap ﷺ ki izzat-o-tauqeer baja laae'n.

🌀 Haafiz Zahbi رحمه الله (d 748h) ne kya khoob farmaya hai: *“Taazeem mein hadd se badhna mamnoo hai, jabke adab aur tauqeer waajib hai. Jab itra aur tauqeer¹ mushtaba² ho jaae'n to aalim ko tawaqquf karna chaahiye aur ruk jaana chaahiye, jab tak kisi bade aalim se daryaaft na karle, taake haq waazeh ho jaae, phir wo uske baare mein baat kare, warna khamoshi behtar hai. Use wohi tauqeer kaafi hai, jise be-shumaar ahadees mein wazaahat se bayaan kar diya gaya hai. Isi tarah ghuloo se ijtihaab kare, jiska irtikaab nasaara ne Syedna Isa عليه السلام ke baare mein kiya. Wo unki nubuwwat par raazi nahi hue, balke unhe'n Ilaah aur Allah Ta'ala ka beta qaraar diya aur Allah Ta'ala ki shaan-e-Ruboobiyat-o-Samdiyat mein naqb lagaya. You'n wo gumraah aur naakaam ho gae. Isi tarah Rasool Allah ﷺ ki taazeem mein hadd se badhna Allah ki gustaakhi ki taraf le jaata hai. Ham Allah se sawaal karte hain ke wo taqwa ki badaulat hame'n bachaa le aur jaese use pasand hai, hamare dilo'n mein Nabi-e-Akram ﷺ ki mohabbat raasikh farma de”*. (Meezaan-ul-Etedaal: V2 P650)

Nabi-e-Kareem ﷺ ka zikr sun kar angothe choomna bhi ghuloo hai, us par koi sharai daleel nahi. Agar ye neki ka kaam hota ya shariyat ki roo se Nabi-e-Akram ﷺ ki tauqeer hoti, to Sahaba Ikraam رضوان الله عليهم aur Aimmah-e-Azzaam رضوان الله عليهم isko apnaate. Wo sab se ziyaada Nabi-e-Akram ﷺ ki taazeem karte the. Kisi siqa imam se iska jawaaz ya istihbaab³ manqool nahi, lihaaza ye deen nahi, balke deen ki khilaaf-warzi hai.

Baaz Shubhaat Aur Unka Izaala

Shubha Number ①

🌀 Syedna Abu Bakr Siddiq رضوان الله عليه ke mutaalliq hai: *“Aap ﷺ ne muezzin ko ‘أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ’ kehte suna, to yehi alfaaz kahe aur angusht-e-shahaadat ke pore nichli jaanib se choom kar aankho'n se lagaae.*

¹ T: (تَوْقِير) Izzat, azmat, taazeem-o-takreem, martaba [RKT]

² T: (مُشْتَبِه) Ghaer-yaqeeni, mashkook, shubha waala, mubham [RKT]

³ T: (اِسْتِحْبَاب) Pasandida kaam, mustahab kaam [Urdu]

Nabi-e-Akram ﷺ ne farmaya: Jo aesa karega jaesa mere pyaare ne kiya hai, uske liye meri shafaa-at waajib ho jaaegi". (Al Maqaasid-ul-Hasanah Iis Sakhawi: P384)

① Be-sanad riwayat hai, sehat ke muddai par sanad pesh karna laazim hai.

② Haafiz Sakhaawi رحمه الله farmate hain: *"Ye riwayat saabit nahi hai"*.

Baaz halqo'n ki taraf se ye wazaahat pesh ki jaati hai ke darja-e-sehat ki nafi se darja-e-hasan ki nafi nahi hoti, to guzaarish hai ke iski to sanad hi maujood nahi, hasan ya sahih kaese?

Shubha Number ②

🌀 Hikaayat hai ke Syedna Khizar عليه السلام ne farmaya: *"Jo muezzin se 'مَرْحَبًا بِحَبِيبِي وَفَرَّةَ عَيْنِي مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ' ke alfaaz sun kar 'صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ' kahe, phir dono angothe choom kar aankho'n par rakhe, uski aankhe'n kabhi na dukhengi"*. (Al Maqaasid-ul-Hasanah Iis Sakhaawi: P384)

Be-sanad, be-suboot, jhooti aur baatil riwayat hai.

🌀 Haafiz Sakhaawi رحمه الله farmate hain: *"Sanad mein majhool raawi hain, munqata bhi hai"*. (Shiaar: P30 [Sanad Sahih])

Majhool raawi hain ya nahi, uska taayyun tab kiya jaa sakta hai, jab sanad maujood ho, uski to sanad hi maujood nahi. Ab ulama ki tasrihaat mulaahaza ho'n.

🌀 Haafiz Sakhaawi رحمه الله farmate hain: *"Is maane ki marfoo ahadees mein se koi bhi saabit nahi"*. (Al Maqaasid-ul-Hasanah Iis Sakhawi: P385)

🌀 Allama Mulla Ali Qaari Hanafi رحمه الله farmate hain: *"Is baare mein koi bhi marfoo riwayat qatan saabit nahi hai"*. (Al Mauzu'at-ul-Kubra: P210)

🌀 Allama Ibne Aabideen Shaami Hanafi رحمه الله naql karte hain: *"Un mein se koi marfoo riwayat saabit nahi"*. (Raddul Mohtaar: V1 P293)

Tambeeh:

❶ Mulla Ali Qaari رحمہ اللہ farmate hain: *“Jab Syedna Abu Bakr Siddiq رحمہ اللہ se saabit hai to amal ke liye utna hi kaafi hai”*. (Al Mauzuaat-ul-Kubra: P210)

Pehle iski sanad pesh ki jaae, phir raawiyo’n ki tauseeq... be-sar-o-paa riwayaat ka kya etebaar?

❷ Mufti Ahmad Yar Khan Naeemi Saahab ‘Injeel-e-Barnabaas’ ke hawaale se likhte hain: *“Us mein likha hai ke Hazrat Aadam علیہ السلام ne Rooh-ul-Quds (Noor-e-Mustafawi) ke dekhne ki tamanna ki to wo noor unke angothe ke naakhun mein chamka diya gaya. Unho’n ne fart-e-mohabbat se un naakhon ko chooma aur angotho’n se lagaaya”*. (Jaa al Haq: V1 P398)

Hame’n Quran-o-Hadees ki paerawi ka hukm hai, muharraf-o-mubaddal¹ kitaabe’n musalmano par hujjat nahi.

❸ Mufti Ahmad Yar Khan Naeemi Saahab likhte hain: *“Agar maan bhi liya jaae ke ye hadees zaef hai, phir bhi fazaael-e-aamaal mein hadees-e-zaef motabar hoti hai”*. (Jaa al Haq: V1 P401)

Hamara mutaalaba sanad ka hai, doosri baat ye hai ke is masla ka taalluq fazaael-e-aamaal se nahi, balke sharai ahkaam se hai ke azaan mein Nabi-e-Akram ﷺ ka naam-e-mubaarak sun kar angothe choomne chaahiye ya nahi, fazaael ki baat to baad mein hai.

Qaaraeen-e-Ikraam! Yaad rakhe’n ke deen sahih riwayaat ka naam hai, fazaael ka taalluq bhi deen se hai.

❹ Imam Ibne Hibbaan رحمہ اللہ (d 354h) farmate hain: *“Maine is zaef raawi ka etebaar nahi kiya, kyunke kamzor raawi ki riwayat na hone ke baraabar hai”*. (As-Siqaat: V9 P159)

❺ Neez farmate hain: *“Goya ke zaef ki riwayat hukm mein na hone ke baraabar hai”*. (Kitab-ul-Majruheen: V1 P328)

❻ Haafiz Ibne Hajar رحمہ اللہ farmate hain: *“Ahkaam ya fazaael mein hadees par amal karne mein koi farq nahi, kyunke dono (fazaael aur ahkaam)*

¹ T: Tehreef kiya hua, badla hua [RSB]

shariyat hi to hain". (Tibbiyeen-ul-Ajab Bina Warad Fee Shahr-i-Rajab: P2)

'Zaeef' hadees ko koi bhi deen nahi kehta.

☉ Mufti Ahmad Yar Khan Naeemi Barailwi Saahab likhte hain: *"Aur isko haraam kehna mahez jahaalat hai, jab tak ke mumaaniat ki sareeh¹ daleel na mile, iski mana nahi kar sakte. Istihbaab ke liye musulmano ka mustahab jaanna hi kaafi hai, magar karaahat ke liye daleel-e-khaas ki zaroorat hai"*. (Jaa al Haq: V1 P399)

Kisi siqa musalman se ba-sanad-e-sahih angothe choomne ko mustahab kehna saabit nahi. Muddai par daleel laazim hai. Ham ise bidat kehte hain ke is par daleel-e-sharai nahi, mazkoora ibaat se mehsoos hota hai ke is masla ki riwayaat waaqiayat is laayaq nahi ke unhe'n hujjat ke taur par pesh kiya jaa sake. Tabhi to insaano ka be-suboot amal pesh karne ki zaroorat hui.

Ye kehna ke mumaaniat ki sareeh daleel nahi, is liye naajaaez-o-bidat nahi kehna chaahiye to ahle ilm iski taraf iltifaat² nahi karte. Ibaadaat aur ke mutaalliq ahkaam Allah aur Rasool ﷺ ki ijaazat se kiye jaate hain, mumaaniat na waarid hone ki wajah se nahi. Agar ye qaaed maan liya jaae ke mumaaniat waarid nahi hui, lihaaza ye kaam jaaez hai, to duniya ki har bidat is mein sama-jaae gi, kisi bhi kaam ko bidat kehne ka jawaaz hi nahi rahega.

Agar koi eid-ul-fitr se pehle azaan kahe, uske baare mein mumaaniat nahi hai, to kya ye mustahab ka darja paa legi?

☉ Allama Abu Shaama رحمه الله (d 665h) farmate hain: *"Jo kisi kaam ko mashroo samajh kar karta hai, jabke wo mashroo nahi hota, to wo deen mein ghuloo karta hai, bidat ejaad karta hai aur zabaan-e-qaal ya zabaan-e-haal se Allah par jhoot baandhta hai"*. (Al Baais Alal Inkaar-ul-Bida wal Hawaadis: P20-21)

¹ T: Saaf, elaaniya [FL]

² T: (الْتِيفَات) Tawajjo, kisi khaas shakhs ya cheez ki jaanib khayaal ka jhukaao [RKT]